PSAL. 36.
In thy Light ſhall we ſee Light.

NOVUM LUMEN MEDICUM;

Wherein the
Excellent and moſt Neceſſary

DOCTRINE

Of the
Highly-gifted Philoſopher

HELMONT

Concerning the

GREAT MYSTERY

Of the

Pholoſophers Sulphur.

Is fundamentally cleared

By *Joachim Poleman.*

Out of a faithful and good intent to thoſe that are ignorant and ſtraying from the truth, as alſo out of compaſſion to the ſick.
Written by the Authour in the German tongue, and now Engliſhed by *F. H.* a German.

London, Printed by *J. C.* for *J. Crook* at the Sign of the Ship in St. *Pauls Church-yard.* 1662.

BIBLIOTHECA BODLEIANA

To the moſt Illuſtrious, High-born Prince and Lord, the Lord *CHRISTIAN AUGUST.* Count Palatine *of the* Rhine, Duke *of* Bavaria, Gulick, Cleven *and* Berghen, Count *of* Veldentz, Sponheim, *the* Marck, Ravenſpurgh *and* Moehrs, *Lord of* Ravenſtein; *my moſt gracious Prince and Lord.*

Moſt Gracious Lord.

YOur *Highneſſes laſt Conference with me at the time*

time of my travelling through those Countries, about the true and neereſt way to attain unto perfection in Phyſick, is ſtill freſh in my memory: And upon that Quære, I propoſed unto your Highneſſe for anſwer, the golden Doctrine of the ſharp-ſighted Philoſopher Helmont, ſunt videlicet Sulphura quædam, quibus correctis atque perfectis, tota morborum cohors auſcultat. *The truth of this Doctrine I did then demonſtrate with ſtrong Arguments of the* Anima Antimonii, *and if my occaſions had permitted me to remain there for ſome longer*

longer time, I would have cleared the ſame by experimental proof; Now although this great Encomium *attributed by* Helmont *unto ſome Sulphurs, may with truth be given unto the Sulphur of Antimony, yet the Tincture of the Copper deſerveth it much more, as having obtained of Nature a higher degree of Nobility than the former; and and therefore its* Anima *is called* Sulphur Philoſophorum *by* Paracelſus, Baſilius Valentinus, *and others, in regard of its great Vertue and Power in relieving the ſick in their pains and great extremities,*

mities, which many Physitians clearly apprehended from the Writings of Helmont, *and therefore greedily sought for the same, but none almost hitherto found it. Hence great complaint is made by them every where, that they cannot attain unto this great Mystery, nor sever the Golden Tincture from its Leprous Body. And therefore I counted it to be my duty as a Christian, to set upon the Table that little light of my knowledge in this Mystery, which God in his Mercy bestowed upon me, to the end that all that are chosen for it by God and*

born

born to it by Nature, may ſee my gift, and look into the matter it ſelf, alſo together with me may find out this precious Jewel of Health, and be partakers of theſame, and thence much profit may ariſe unto the ſick. In regard therefore, that your Highneſſe was at that time well pleaſed with my Elucidation concerning the Tincture of Antimony, I thought good to dedicate this alſo to your Highneſſe, to the end that you may perceive the Wonders of God in the Copper alſo, and thence praiſe His holy Name: Hoping that your Highneſſe will Graciouſly accept

cept of this my Lucubration, and affection to ſerve you. And I heartily commend your Highneſſe to the continuation of the mercy of God, remaining

Your Princely Highneſſes

Moſt humble and

ready Servant

Joachimus Poleman.

Amſterdam. 30th. Jan. 1659.

Con-

Concerning the

MYSTERY

Of the

Sulphur Philoſophorum,

CAP. I.

The Occaſion of Writing this Book.

GOd in his great mercy having lighted unto us unworthy Men in this Age a ſpecial clear light in Phyſick, to the great comfort of the ſick, by the highly favoured *John Baptiſt Helmont*, and the ſame having been alſo acknowledged and highly eſteemed by many hundred truth-loving Phyſitians, who

therefore have diligently read and pondered his relict deeply grounded Writings: Yet at length almoſt all do complain of the obſcurity of thoſe Books, eſpecially in what concernes the preparation of thoſe High Medicines, and above all touching the Tincture or Sulphur of Copper, which every one deemed, and deſervedly too, of all the moſt neceſſary in Phyſick; Hence by many correſpondencies, one Friend ſought of another the clearing of this ſecret, and every one buſied himſelf extreamly for the getting of this golden *Arcanum*; of which diſeaſe *I* my ſelf alſo lay ſick a long time: for having diligently read the learned Books of our Philoſopher, and not being able to frame any conception from thence, how to unriddle this Myſtery, I reſolved with my ſelf to attain unto it by the ſifting of Wiſe and Underſtanding Men; and therefore declined no difficulty of travelling into divers Kingdomes, though often with great hazard of my life, where *I* enquired for experienced men in this ſecret Art, and conferred with them about this high and weighty treaſure of Health,

but

but could find none, who could looſen this faſt-tyed *Sulphur Philoſophorum*, or give me as much as the leaſt hint of it; Yea even of the moſt famous *I* found not a few, who were not able clearly to ſever the *Anima* from *Antimony*, much leſſe from Copper. Whereupon I was forced to take another Reſolution, and ſo followed the faithful Doctrine of our Philoſopher, left unto us in his book *de Venatione ſcientiarum*, and ſought the truth of Nature no more from men, but from the Creator and Beginner of Nature, by my humble prayers, whereunto I joyned a ſingular induſtry in reading our Philoſophers Writings, accurately obſerving his words and meaning, and comparing one place with another, and then alſo worked diligently, and at length truth appeared unto me by the bleſſing of God. Now he that hath been ſick, being beſt ſenſible of the condition of another which is ſick of the ſame diſeaſe, and not being ignorant of the great longing ſearch and expectation for this *Sulphur Philoſophorum* by the ignorant, and ſuch as go aſtray, I thought my ſelf bound in Chriſtian

charity to communicate unto my brethren, what I discovered through the grace of God, with much labour, time and expences, and clearly to unfold the way which I went my self, and thereby attained unto this knowledge, to the end that they may follow this little light set up for them, and thereby penetrate into this Mystery, and do good unto their neighbour in his sickness; also that the name of God may be praised by many in his wonders, and much glory may redound unto him, which is the fountain of all good gifts.

CAP. II.

Opening the Virtue, by which a Mineral Anima, *or* Sulphur, *is to be severed from its Body.*

IF we desire Fundamentally to know, by what means the *Anima* is to be separated from the hard Coagulated Metallick Bodies, as Gold, Copper, Steel, &c. We must first enquire, whereby

by not only common Sulphur, but alſo the Sulphurs of Minerals, which are but half-coagulated bodies, are looſened or diſſolved; to the end that having a through knowledge of the ſame, thereby as by ſteps we may aſcend higher, and advance to the ſeparation of thoſe much faſter coagulated Sulphurs: for all the Metallick and Mineral Sulphurs being throughly of one and the ſame Nature, and called by the Philoſophers the Element of Fire, and being of a Fiery Nature, it muſt needs follow, that their ſolution muſt proceed from one and the ſame ground; in regard that, as to their firſt riſe, they are of the like Subſtance and Nature, juſt as an old Man and a new-born child are quite of one and the ſame ſubſtance, only that the one is more perfect than the other; and therefore for the finding out of the ſolution of the firmly coagulated Metallick Sulphurs, we muſt firſt enquire after the ground and means to unlock the meaner Sulphurs, for in this manner *I* have traced the truth and found it. Firſt then, conſidering what it is which radically un-

locketh common Sulphur, we find, that Oyl, and all that is of a fat and Fiery Nature doth open the ſame, as being of a like fiery ſubſtance, and diſcovereth to our very eyes its otherwiſe occult blood-red ſoul. Which though it be a common thing, and daily practiſed by many, yet it is of ſuch a depth and weight, that from this very ſource ſpringeth forth the ſolution of all Metallick ſouls, yea of the gold it ſelf, as you will hear afterwards. Therefore if we pretend to be Diſciples of the Philoſophers, we muſt with other eyes than thoſe of an Idiot look upon Sulphur, when by boyling with Oyl it is mollified in ſuch ſort, that its inward red Tinctur is turned outward; The common crew contents himſelf with this, that after they have done with their boyling, the ſame doth take away the itch and ſcab, cureth wounds, and the bruiſed and inflamed limbs, and performeth other wholeſom operations: But a ſearcher of the hidden wiſdom goeth deeper to the ground, and inquireth, whence it cometh, that of all things the Oyl only hath power to open

pen the Sulphur ſo ſweetly, and ſo naturally, turning its interiour outwards, whereas the ſtrongeſt corroſive cannot do it; and upon due conſideration we find, that this ſolution proceedeth from the likeneſs or identity of Oyl and Sulphur, *viz.* that the Oyl or fat, as being a fiery thing, doth cover, lay hold on, and embrace the Sulphur as a like fiery ſubſtance, and ſo ſoftneth the ſame, and openeth it to its very inmoſt Center, which is done by Sympathy, like loving its like, and imparting their Virtue to each other. In ſo much, that Oyl, as a fiery moyſture is the right foundation and ſource, from whence the opening of all Mineral and Metallick Sulphurs doth flow: Now if we go on from common Sulphur to the other Sulphur of Minerals, which are advanced to a pretty hard coagulation by the coction of Nature, and compare the foreſaid experience, we find, that though Oyl hath no power to ſever and open the Embryonat Sulphur of any Mineral, as being too weak for this performance, yet for all that, the ſolution muſt proceed from the

ſame ground, if it ſhall be radical, and conſonant, and friendly unto Nature; but in regard that the Minerals are faſt lockt up, and ſo do not yield to ſuch a gentle power as that of the Oyl, therefore the power of the Oylie ſubſtance muſt be exalted and increaſed in its fierineſs, and then it will open and ſever the Sulphur from Minerals as eaſily, yet with more expedition than Oyl doth unlock the common Sulphur: This exaltation of the fiery power and quality in Oyls muſt alſo be done by its like, if we will work according to Nature, and not contrary thereunto; which is performed by a burning fire, which by its fiery and vehement power turneth the Oylie ſubſtance into a fiery ſalt, which ſalt not only retaineth its former Oylie mollifying power, but alſo is highly exalted in the ſame: for wood, which is full of Oyl, being thrown into the fire and burnt, though the greateſt part of the Oyl be conſumed by the fire, in regard that of its waſt or conſumption the flame and heat hath its riſe, yet a great part thereof (which cannot be burnt

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in ſuch haſt, the volatile ſalt, which alſo is in the wood, beſides the Oyl, hindring the ſame, and melting together) by the ſharp and vehement power or burning fierineſs, is turned into a very fiery, fixt, Oylie ſalt, which is called *Alcali*, or *Lixivial* ſalt, whereof the common people make their lye: and this ſalt hath ſtill perfectly its former ſoftning Oylie property, only that by the fierineſs it is tranſlated from a Volatile to a fixed condition; yea is grown far more fiery and powerfull, than it was before: Now if you will know, whither this fiery ſalt be ſtill a true Oylie ſubſtance, then put ſome common Sulphur and ſome of this ſalt and water in a pot, and boyle them a little, and you will ſee, that the Sulphur will in like manner melt in it, and yield its red Tincture, as if it had been done with Oyle, yea with more expedition, becauſe it is now much ſtronger in its ſoftning fierineſs, than it was before, being yet in the forme of an Oyl. Now as this fiery ſalt is nothing elſe, but a fiery Oyle much exalted in its virtue, ſo it hath the more vehement power now to lay hold

hold on, and to unlock that, which before, being yet an Oyl, it could not poſſibly overcome; ſo that being in this exalted condition it hath now the power to take Minerals aſunder, and to ſeparate their Soul or Sulphur. To perform the ſame yet eaſier and with more expedition, ſuch a fiery *Alcali* may be yet further exalted in its fierineſs, by being mixt with the like fiery things, and ſo burnt together; ſuch a fiery thing is unquench't lime, which by the ſtrong power of the burning fire hath attained to its great fierineſs, and ſo is able to communicate the ſame by fire unto the *Alcali's*. Take therefore well purified *Lixivial* ſalt or ſalt of *Tartar*, which is the fierieſt of all, mix it with lime, Calcine it ſtrongly for the ſpace of a day, then Lixiviate it again from the lime, your *Alcali* will be notably increaſed in its fierineſs, and have then power to looſen the Sulphur from Minerals, and ſever it from their bodies with much expedition; as you may ſee for example in Antimony, the chiefeſt of all Minerals, which being made into fine powder, and mixed with the foreſaid

fiery

fiery ſalt, and water powred on, and ſo letting it reſt in a warme place for ſome dayes, ſtirring it about oftentimes in a day, the fiery *Alcali* then attracteth the Sulphur by Sympathy and ſo looſeneth it, and uniteth it ſelf therewith: the extraction decanted and filtred, and Acid things powred into it, the Sulphur of Antimony will precipitate of a fair Orenge colour, and burn like other Sulphur, but that which falleth laſt of all, is beſt and pureſt. By theſe two ſteps, *viz.* the ſolution of common Sulphur in Oyles, and the ſevering of Embryonate Sulphurs from Minerals in a fiery *Alcali*; I went up higher to the looſening of Metallick Sulphurs, they being of the ſame ſubſtance with Mineral Sulphurs; and as in a clear glaſs, by the Light of Nature I ſaw, that in like manner as Oyle was not of efficacy ſufficient to ſever the Sulphur from Minerals, but that it was needfull to advance the Oyle firſt to a far higher degree of fierineſs, before it was capable to performe that work: So likewiſe the Metallick Sulphurs, being faſter tyed to their Mercurial bodies, and advanced to a far harder co-

coagulation than Minerals, require a much more penetrating fire, then the fixed *Alcalies* are, but yet in regard that the Sulphurs are of the ſame ſubſtance, their ſolution muſt ſpring ſtill from the ſame ſource, and there wants nothing elſe, but that this fiery ſalt be made yet more penetrative, more ſoftning, more vehement and powerful, which muſt be obtained by freeing thoſe fiery Salts and *Alcalies* from their groſſe corporeouſneſſe, raiſing them by the ſtrong force of the fire, and making of them a penetrating, fiery, volatile ſpirit, being not only of ſuch a fierie nature and force as before, but alſo much increaſed in its penetrating and mollifying quality, becauſe it is freed from all groſſe ligaments, and turned into a through-ſpiritual, very fiery, volatile Water. According to this knowledge I worked, and had good ſucceſſe, in ſo much that the Sulphurs of Metals readily yeilded to ſuch a fiery volatile ſpirit, delivering up thereunto all their virtue and power, as hereafter ſhall be mentioned. So the ſumme of this ground is this, that for common Sulphurs, Oyles for Embryo-

nat Sulphurs, the fixed fiery *Alcalies*; and for Metallick Sulphurs, yea for that of Gold it ſelf, the Volatilized *Alcalies*, as a ſpiritual, very fierie, penetrating Water are required for their central ſolution, mollification and liquefaction: Let none think it ſtrange, that I ſaid, that Gold it ſelf muſt yield i blood-red Soul or Sulphur to this fierie penetrating Spirit, for Experience hath taught me ſo, and ſheweth forth the ſame daily, notwithſtanding that the deeply Learned Philoſopher *Cornopolita* in his Preface of his XII. tract. doth hold the contrary, and many others at this day do count it impoſsible.

CHAP III.

That the Copper is to be firſt prepared before it can part with its Sulphur.

HEre will appear the reaſon, why not only our Philoſopher, but alſo many others before him, have dignified the *Sulphur Cupri* with the glorious name and title of *Sulphur Philoſophorum*

phorum, and owned the ſame indeed for ſuch; truly, not only by reaſon of its great virtue and power, but alſo becauſe of its ſecret and difficult preparation, which the wiſe reſerved very ſecret and only amongſt themſelves; which alſo remained concealed unto this time, and will remain ſo to thoſe which love Gold more then God, although *I* do clear it more than any before me; for God keeps his hand alwaies upon his Myſteries, and ſuffereth not ſwine to be pertakers of thoſe noble pearls, which our Philoſopher *de febribus cap.* 14. §. 9. witneſſeth, ſaying, *Paucis abſolvi ſecretum, quod medicum nobilitat: at iſtud paraſſe pro prima vice eſt ingentis operæ, pendetque ejus directio a manu ejus cui debetur omnis honos, quia parvulis revelat ejusmodi arcana quæ mundus neſcit, & idcirco vilipendit.* Therefore You muſt not think, that it is ſuch a Trifle and Eaſie matter to get the Gold-like Tincture of Copper; for not only the *Menſtruum* which is required for to extract the *Anima*, *viz.* the *Alcali* Volatil, but alſo the preparation of the Copper are ſuch Myſteries as are unknown hitherto, and

and whereof all ſelf-grown Phyſitians are utterly ignorant. For firſt the Copper muſt be turned into a Vitriol, not after the common known way, which hath no place here, but after a far ſecreter way, *via longè occultiori*, ſaith our Philoſopher, cap. 8. *de Lithiaſi.* §. 21. and this *Vitrioliſicatio Cupri* is the chiefeſt preparation which of all hath been kept moſt ſecret: Secondly this *Vitriolum Cupri Philoſoph.* muſt be diſtilled over in ſuch a manner, that all the Copper come over in the form of a green ſpirit, which alſo is no common way of working, yea, was in ſuch high eſteem with *Paracelſus* and *Baſilius Valentinus*, that they called this green ſpirit the third pillar of Phyſick: Thirdly, this graſs-green ſpirit muſt be freed from its corroſive, which alſo was only known to the wiſe, but now hath been clearly deſcribed by our Philoſopher: Then fourthly, and not before the Sulphur may be ſeparated by an *Alcali* Volatil; which knot is tyed hardeſt of all, and our Philoſopher mentioned it not expreſly, but only left to be gueſſed at, and pickt out of his writings,

by

by the elect Diſciples of the Philoſophers, which now is clearly delineated by me. Fiftly, and laſt of all, the ſeparated ſoul muſt be coagulated and fixed, which though it be of all, the eaſieſt and meaneſt operation, yet it will be difficult enough for him that wanteth underſtanding and diſcretion, to advance this noble Sulphur to its perfect maturity, in ſuch a way as is conſonant unto Nature.

CAP. VI.

Informing how to make the Philoſophers Vitriol of Copper.

ALthough for extraction of the *Anima* of the Copper the greateſt and chiefeſt requiſite is the *Alcali Vetile*, yet the ſame is not alone ſufficient; for though it be poured upon Calcined Copper, (as I my ſelf did at firſt, but in vain) yet it cannot ſever its gold-like *Anima*; the reaſon is, that by the hard coagulation performed by Nature, and the fuſion by fire which followed

followed thereupon, the *anima Cupri* hath been ſhut up into death, and ſo quite turned inwards, in which ſenſe *Coſmopolita* ſaith very well, *quod fuſio metallorum ſit eorum mors*, and our Philoſopher *de Lithiaſi c. 8. §. 4. dum liquatur, concluditur omnis vis medica, ſigillaturque, imo introvertitur ſic, &c.* and therefore the *Anima* muſt be turned outwards again, and the melted metal muſt as it were riſe from death, and hence our Philoſopher calleth it *ſulphur reſurgens & glorioſum*, as being freed from all its hard corporeous ligaments; ſo that it is apparent, that this preparation of the Copper is no leſſe neceſſary, nor of no leſſe moment than the preparation of the fiery volatil ſpirit (which is the fit *Menſtruum* for extraction) it ſelf: and therefore alſo the Philoſophers kept the former as ſecret as this, untill our faithful and well meaning Philoſopher helped us into the track, informing us, that this preparation or fitting of the Copper muſt be done by *Salt armoniack*, whereof his doctrine in his tract called *Duumviratus §. 9.* is this, *ſit enim legitimum, & quod Philoſophorum (Sulphur) vocant*

è ſpiritu viridi Vitrioli, qui per repetitam cohobationem, ultimæ ignis torturæ expreſſus & inſigniter volatilis, coagulatur atque fixatur, quod præſtat vulgaris ſal Armoniacus qui inde poſt modum auferri debet per ſpiritus vini repetitas deſtillationes. Now this being to be done by *Salt-Armoniac*, you may peradventure think to make uſe of the ſame as it is in it ſelf, as *I* my ſelf alſo conceived ſo at firſt, and ſublimed the Copper many times with *ſalt Armoniack*, but all in vain. And therefore at length after many fruſtraneous labours, *I* begun more accurately to heed our Philoſophers far-reaching words, teaching that the Vitriol of the Copper muſt be made into a very highly volatil ſpirit; conſequently the *Salt-armoniack* it ſelf, becauſe it is to performe this, muſt firſt be turned into ſuch an extraordinary volatil Spirit; for how could the Copper poſſibly be transformed into ſuch a very volatil ſpirit, if that ſame which is to transform it ſo, be not firſt it ſelf ſuch a volatil Spirit? And therefore the *Salt-armoniack* muſt firſt be turned into a very volatilſpirit, and then by the means thereof the

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Copper turned into Vitriol; But you muſt not think (as I did at firſt; but my endeavours proved addle) to take natural, or by art prepared blew Vitriol of Copper to ſublime it with *Salt armoniack*, and ſo turne it into a Spirit: for this is as much loſt labour, as to take the Copper filed or calcined, in regard that the ſpirit of Vitriol or any other corroſive ſpirit, which made the Vitriol of Copper, do not only not ſerve for this purpoſe, but alſo are noxious and a great hindrance; in ſo much, that if one would according to our Philoſophers Doctrine extract the Tincture or Sulphur, either of Naturally grown or artificially made common blew Vitriol of Copper, he muſt firſt diſſolve the Vitriol in Water, then precipitate the Metallick Subſtance with an *Alcali*, and free the ſame quite from its coroſive, ſo that not the leaſt of this remain with it, and then he muſt afreſh make this precipitated and dryed *Calx* into Vitriol by ſpirit of *Salt Armoniack*; elſe he would get nothing; for ſuch difference there is betwixt the common and the Philoſophers Vitriol, as betwixt black and

white, as you will hear by and by. Now concerning the transformation of the *Salt Armoniack* into a Volatil ſpirit, the Reader muſt not think, that the ſame is to be done after a common and known way; or that ſuch a way hath been known hitherto: as that the *Salt armoniack* is to be diſtill'd with Wheat-flower, as ſome do, who perverſely count the *Acid* water that comes over for the true ſpirit of *Salt Armoniack*, it being nothing elſe but the acidity of the flower, mixt with ſome atomes of *Salt armoniack*, after which alſo, ſoon all the *Salt Armoniack* followeth, and ſublimeth in its former weight; for all Vegetables yield ſuch a ſowre ſpirit when they are *diſtill'd*: Alſo the fiery urinous ſalt, which is got by means of the ſalt of *Tartar*, or any other *Alcali*, is not that ſpirit which the Philoſophers require for this work, in regard that the ſame is but the ſmaller part of the *Salt Armoniack*, but the bigger part remaineth in the bottome, in ſo much that the foreſaid ſalt is wrongfully called ſpirit of *Salt Armoniack*; for the denomination of a thing conſiſting of two parts,

as

as the *Salt Armoniack* doth, pertaineth alwaies and chiefly to the bigger or greater part, as they are wont to ſay, *à potiori parte fit denominatio*; Now experience witneſſeth, that if you take a pound of *Salt Armoniack* and mix it with an *Alcali*, that about three ounces, or three and a half ounces do riſe of the urinous Salt (which indeed is no ſpirit, but only a volatil Salt) and more then twelve ounces remain with the *Alcali* in the bottom, which twelve ounces, as being the greater part merit rather the name of *Salt Armoniack*, then thoſe three ounces and a half which ſublimed; hence alſo the wiſe alwaies mean it of the greater part which remained in the bottom, which they forced into a volatil ſpirit to ſerve their turne; and the ſame experience hath taught me, for *I* ſaw that the urinous Salt is uſeleſſe for this matter, not being able to produce that which the wiſe require, and ſo ſought and found it in the greater part *viz.* that the ſaid greater part, which after the ſeparation of the urinous ſalt, remains in the bottom with the *Alcali*, being forced over by a ſtrong fire ac-

cording to Art, you will get not only a Volatil, but alſo a double ſpirit: Very Volatil I ſay, for it will come over in *Balneo*, and is able to make other bodies to be very Volatil: Double it is, for when the Urinous Salt ſevered it ſelf therefrom, it embraced then and united with the *Alcali*, from which it is not to be ſevered but by a very vehement fire, and then it forceth part of the *Alcali* over with it ſelf, becauſe of its intimate union therewith, in ſo much that without the ſame it cannot come over; ſo there ariſeth a double or ſatiated ſpirit, which ſatiated its hungry corroding nature with the *Alcali*; and ſo doth no more corrode other bodies, nor ſeeketh to inſinuate it ſelf into them, being ſatiated already with the *Alcali*; as much as its corroſive had need of; hence this double ſatiated very Volatil ſpirit is of a wonderful nature, and unlocketh Metallick bodies after a far other faſhion than the common corroſives do; for theſe being hungry and deſirous to ſatiate their corroſive, do fall upon the Metals with great fury and noiſe. and do corrode them andadhere unto them

out-

outwardly: but this double corrosive, being satiated already, doth not corrode the Metal, nor seeketh for to dwell with it as others do, but doth mollify it, and adhereth not outwardly thereunto, nor performeth its operation suddenly like the others, but gently in some dayes, penetrating to the very inmost of the Metal, and turning outward what was lock't and sealed up in its inmost center, by the vertue of its double nature, wherein the Metal melteth like ice in water. Therefore be careful and diligent to make this spirit of the *Salt Armoniack*; and be not dismayed therefore, that much Labour is required for it, and special care, but think upon the end, that the same will recompense thee with gladnesse and joy: If you hit this right, then you have overcome the greatest and difficultest point in this business, and the rest will be but as it were a play or sport.

Take therefore this very Volatil Spirit, and poure it upon the filings of fine Copper, and in a close glasse-Vessel in a gentle heat, digest it for manydayes, and the Metal will lea-

ſurely melt in it, and the ſpirit will be very green of the Metal: continue this ſolution with freſh ſpirit, untill your metal be all diſſolved; then coagulate it, and you will get a very green Vitriol, which as it differs from the common blew Vitriol in colour, ſo likewiſe in Nature and Vertues; for the blew *Vitriolum Cupri* is very bitter and nauſeous in taſte, but this as ſweet as ſugar of Lead; the other cauſeth vehement vomits, but this ſtrengtheneth Nature, begetteth reſt, taketh away pain: it may be given even to the ſmalleſt children, and hath ſuch Vertue in Phyſick, that it is to be admired. The other being Calcined, is a harſh and hard ſubſtance, but this is fuſile in the fire like wax, it is almoſt like unto Rozin, and may be cut like a gumm; for its balſamick ſoul is totally turned outwards by this ſecret double corroſive, and therefore alſo doth it ſmell ſo fragrantly, like *Odoriferous* ſpice, eſpecially being diſſolved in ſpirit of Wine (in which it will melt totally and very ſuddenly) and digeſted for ſome dayes, to ſay nothing of other many more properties

for

for brevities ſake. Lo now, what great difference there is betwixt the Philoſophers Vitriol, and that which commonly is made of Copper, truly as much as betwixt white and black: And as its vertue is great as for inward medicine, ſo its efficacy is wonderful and not to be commended ſufficiently in Chirurgy, by reaſon of its Balſamick ſweetneſs, whereby in green wounds, dangerous ulcers, and incurable tumors it ſheweth forth ſo great power, that it ſhameth all commonly known oyntments, balſomes, oyles, plaiſters and poultiſes: Of which I will preſcribe you a plaiſter and an oyntment, whoſe mighty operation you will admire, and have reaſon to rejoyce at it in many dangerous Symptomes:

The plaiſter is compoſed in this manner: Take Sulphur of Antimony, ſuch as above taught, put it into a Phiol, poure upon it Linſeed-Oyl new drawn, that it reach ſome inches over, let it boyle moderately together for a whole day, and the Linſeed-Oyl will turn as red as blood, and is the true Balſome of Sulphur in Chirurgy:

gie; this Balſome put into a Copper veſſel; if you have one pound of it, add unto it halfe a pound of Litharge in fine powder, boyle it, ſtill ſtirring it about, until the Litharge be diſſolved; then add of greaſe (be it of Men, Hogs, Geeſe, or Butter alſo, &c. according to your uſe) half a pound, and of the ſweet Vitriol of Copper one ounce and a half, and as much wax as is needfull for conſiſtency, and make it into a plaiſter, which by reaſon of its great Virtues may well be called the golden plaiſter. The Oyntment make thus: Take of Honey well clarified four Ounces; of the juyce of *Polygonum latifolium* twelve Ounces; of the ſweet Vitriol of Copper, two Ounces; boyle all gently together, untill it be almoſt as thick as an Oyntment; then add of the beſt Saffran made into fine powder, half an Ounce: take it ſtraight from the fire, mix the Saffran well with it, ſo that it be very well incorporated therewith, and it is done. If in thoſe caſes where fat things may be uſed, you will add ſome of the former Balſome of Sulphur, and incorporate it well

well, it will be ſo much the better. And theſe two things being well prepared, and rightly adminiſtred according to Art, will be very uſeful for you in aſſiſting the diſtreſſed, and gain you much credit, as you will know by experience.

CAP. V.

A farther explication concerning the Vitriolification of the Copper, and of the ſecrets of the Salt-Armoniack.

ALthough I have ſufficiently deſcribed all that pertaineth to the preparation of the Vitriol of Copper, yet the propoſed matter may ſeem to the Reader partly obſcure, and partly impoſſible, eſpecially becauſe *I* make mention of ſuch a ſorts of ſpirits, (ſuch as double and ſatiated) whereof hath not been heard, nor read in any Author hitherto, ſo that this my explication may peradventure be counted a fable, as if *I* offered violence unto

to the Philoſophers Doctrine, when they do ſo highly commend the *Salt Armoniack* for to unlock and prepare Metals and Minerals, perverting their words to another ſenſe, which they never intended. For to prevent this ſuſpition, and to make the matter ſo clear and palpable to the Reader, that he may ſee the bare and naked ground of this ſecret, I will ſo digeſt and open unto him the nature and whole ſubſtance of the *Salt Armoniack*, that he cannot chooſe but agree thereunto, and acknowledge the truth of the matter: Firſt, let none take offence, that *I* produce a new ſort of ſpirits, or that *I* name them by a new name, in regard, that the *Salt Armoniack* of its ſelf is nothing elſe but a double and ſatiated ſpirit, for elſe it could never have ſuch great Virtues to fit and prepare Metals and Minerals, and ſo readily elevate, and take them aſunder, if it were not a ſatiated and double ſpirit, which with a double force performeth, what no ſingle corroſive poſſibly can do. But that the *Salt Armoniack* is a ſatiated and double Spirit, the *Mechanica* will teach you;

for

for if you take the ſpirit of Urine (which to ſpeak properly is no ſpirit, but only a fiery ſalt, in regard that being rectified and ſevered from all Heterogeneous Phlegm, it is and remaineth alwayes a Volatile and fiery ſalt, and no ſpirit) and poure it upon Vitriol, the corroſive in the Vitriol will unite preſently with this fiery ſalt, and leave its Metallick Body, wherein it dwelled before, and ſo layes hold on this fiery ſalt, having more inclination to this, than to the metallick Body: this Vitriol, which is impregnated with the ſo called Spirit of Urine, being put into a Retort and forced by fire, preſently there will appear a dry, Volatile double ſalt, taſting neither of ſpirit of Vitriol, nor of ſpirit of Urine, becauſe they worked into one another, and changed themſelves on both ſides, which action and reaction may well be called ſaturation, where the one ſatiateth, feedeth, and reſts it ſelf in the other, both quietly dwelling together and in each other, and therefore two being united, there is *virtus unita*, and their force ſo much the greater, as they ſay,

ſay, *virtus unita fortior*, for from this united Vertue proceedeth the great power, which the *Salt Armoniack* hath in preparing of Metallick Bodies. The foreſaid double ſalt being examined, you will find that its taſte is no other then that of the *Salt Armoniack*, and that it hath the ſame operation in Phyſick alſo. Now after the ſame manner, as you have heard of the ſpirit of Vitriol and the ſalt of Urine, ariſeth alſo the common *Salt Armoniack* and from the ſame ground, only that inſtead of Vitriol they take common ſalt, and inſtead of the ſalt of Urine, they take common Urine that ſuffered no ſeparation, and other things, which contain the like Volatil fiery ſalt, as Urine doth: as ſoon as theſe things are mixed together, they preſently work one into another, each one layes hold of the other; inſomuch that this dry mixture being forced by fire, the Volatil ſalt by reaſon of its Volatility is neceſſitated to riſe, but being intimately united with the ſalt, it cannot riſe alone, but forceth the ſpirit of ſalt to go along, and ſo both aſcend, as a double ſatiated ſpirit

or

or ſpiritual Salt; and if you doubt ſtill whither it be ſo or no, then take Spirit of Salt, and Salt of Urine, mix them together in ſuch a quantity, that you can perceive no taſte of either, but another or middle taſte betwixt both, then coagulate it, and force it to aſcend, and you will have juſt ſuch a Salt-Armoniack as is commonly ſold; whence you ſee plainly, that common Salt-Armoniack is nothing elſe but a double and ſatiated Spirit, or rather a Spiritual Salt; and beeing of ſuch a double nature, it hath the precedency before all common and known Spirits, and Corroſives, and ſo openeth Metals and Minerals, as no other Salt can do the like, whereof I will give you a clear Demonſtration at the end of this Chapter, *viz.* of its great power to manifeſt that which is occult: and therefore *Baſilius Valentinus* ſaith well of the ſame; The Salt-Armoniack is not the meaneſt key to unlock Metals; and therefore is compared by the Antients unto a flying Fowl; it is able with its ſwift Feathers to carry on high the Tincture and colour of Minerals, and ſome of Metals, and you will finde it

of

of force ſufficient to prepare, and fit Metals for Tranſmutation; for without preparation no Metal can be tranſmuted,&c. Note this Doctrine of *Baſilius*, for I have ſet it down not without cauſe. Now although by this my demonſtration you will be convinced, that the name of a double and ſatiated Spirit is not undeſervedly given unto the Salt-Armoniack, and that this term is not newly invented by me, but according to its real being hath been in the Salt-Armoniack, although the name was not uſuall hitherto: yet you may further object, if Salt-Armoniack be ſuch a double and ſatiated Spirit, why is it not ſufficient of it ſelf to reduce the Copper into a Volatile Spirit, but there muſt be made another double Spirit of the Salt-Armoniack, and the *Alcali?* For anſwer know, that the Spirit, or rather Salt of Urine, whereof the Salt-Armoniack conſiſteth, is the only cauſe of it, for it alwayes retains the nature of Salt, and cannot be reduced into a true Spirit: hence it raiſeth the Spirit of Salt, Vitriol, and other Corroſives (which are true Spirits) not in the Form of a Spirit, but according to its own

own nature like a Salt, yea by its Saltie nature turneth them alſo into Salt, or into the ſhape of Salt, ſo long as it is united with them: But now our Philoſopher, as alſo *Paracelſus*, and others before him require, that the Copper ſhall come over, not like a Volatile green Salt, but like a very Volatile green Spirit, as our Philoſopher ſaith *de Lithiaſi, Cap.* 8. § 21. that it muſt be *Cupri liquamen Volatile*; and in his *Duumviratus* he ſaith, that the *Spiritus Viridis* ought to be *inſigniter volatilis*, to the end that the body of the Copper may be rightly prepared and fitted, that it may yield its tincture afterwards; and therefore it muſt be ſo forcibly torne aſſunder, and reduced into the ſmalleſt atomes, *viz.* into a ſubtle ſpirit; for without this proceeding, its *anima* cannot be got, as he ſaith expreſly, *loco jam citato de Lithiaſi* § 5. *Non poteſt autem haberi ignis Veneris, niſi cum plenaria* (*NB*) *Cupri deſtructione corporiſque mercurialis ipſius Veneris Volatiliſatione*: but the *Salt Armoniack*, though it be a double and ſatiated ſpiritual ſalt, cannot performe this, although the vulgar *Vitriolum Veneris* or *Cuprum limatum*

tum or *ustum*, be never so often and so many times elevated therewith, because it is but a dry salt, but not a penetrating and attenuating spirit, which is far more subtle and efficacious to unlock, penetrate, and spiritualize than salt, though it be never so volatile. Now although the *Salt Armoniack* be not such a double spiritual substance, as to have power to do the Philosophers work, and to reduce Copper into a subtle penetrating, Volatile Spirit, yet the nature and substance of the *Salt Armoniack*, as being really a double spiritual salt, hath given occasion unto the Philosophers, though after another manner, yet from the same ground, whereof the *Salt Armoniack* consisteth, to find out, and to prepare another sort of satiated and double substance, which alwaies is and remaineth a very Volatile and flying Spirit. For they considered throughly the parts, whereof the *Salt Armoniack*, as being a double substance, doth consist: and they found, that (as I demonstrated above at large) it consisteth of a fiery and of a corrosive substance; but seeing that the fiery substance in its

its nature is no true ſpirit, and conſequently not ſerving their turne, *viz.* to reduce Copper into a volatil Spirit; therefore inſtead thereof they choſe ſuch a fiery ſalt, as being diſtill'd is a true ſpirit, and never aſcendeth in the forme of Salt, much leſſe changeth the adjoyned corroſive into the forme of a dry ſalt, as the ſalt of Urine doth To find out the ſame they conſidered the property and efficacy of the ſalt of Urine, *viz.* that its nature is, to mortify or ſatiate all corroſives, by which vertue it doth precipitate metals diſſolved in a corroſive, eagerly falling upon the corroſive, ſatiating it ſelf therewith, and ſo freeing the corroded metal from it; and becauſe they found that the ſame power, yea more effectual, reſideth in the fiery fixed *Alcalies*, they judged them fit for the purpoſe, that as in the preparation of *Salt Armoniack* the fierineſs of the Salt of urine doth ſatiate the corroſive, ſo as to their purpoſe the *Alcalies* lay hold of the corroſive, and that of them both there ſhould ariſe a *tertium, duplicatum, ſatiatum ſal*: and conſequently by diſtillation ſuch a double ſpirit; they

alſo firſt diſtilled the *Alcalia* by a very ſtrong fire, according to art, and found that they aſcended not like a volatile Salt, but like a true, very ſubtle and penetrating ſpirit (of mighty great power and vertue in Phyſick) and therefore they mixt the *Salt Armoniack* with the *Alcalies*, and the corroſive having more inclination to them, than to the fiery ſalt of Urine, preſently aſſociated it ſelf with the *Alcali*, leaving the ſalt of Urine, and ſo making a new double ſatiated ſalt, taſting neither of the *Alcali* nor of the corroſive, but as a mixture of both, as experience doth teſtify to this day. Now becauſe both the corroſive and the *Alcali* being forced over by fire, turne into a true ſpirit, it muſt of neceſſity follow, that of this double ſalt no other but a true ſatiated and double ſpirit muſt come; and experience it ſelf confirmeth it, that a very volatile ſpirit cometh thence; having ſuch a property as no other corroſive hath, which fall upon the Metallick bodies with great fury and ebullition, corroding them, and adheering outwardly unto them, ſeek to get their habitation

bitation therein: but in regard that this double ſpirit is already ſatiated in himſelf, and is of a double and mighty force, therefore it openeth the metallick bodies in a clean other way than the common corroſives do; for by vertue of its double and volatile nature it pierceth and penetrateth to the very inmoſt center of every atome of the Metals, and turneth outwards all power, colour, tincture and vertue; yea quickneth them, and maketh them active, which before lay hidden and dead as it were. Now upon this elucidation you may ſay, ſince in the *Salt Armoniack* there is no other corroſive, but the Spirit of Salt, whether it be not all one, to make firſt the ſpirit of Salt, and to joyn it with the *Alcalies*, and in this manner to get a double volatile ſpirit? For Anſwer whereunto, know that the Philoſophers had reaſon, yea were conſtrained to make uſe of the *Salt Armoniack*, becauſe that its corroſive (though as to its firſt riſe proceeding from Salt) by reaſon of its union undergone with the fiery Salt of Urine (where they did act into one another, and change one

another in their nature) hath got another, and far more excellent nature than it had before; and hence the Philoſophers were neceſſitated to acquieſce in the *Salt Armoniack* and thence got their corroſive. And I muſt confeſſe, that after I had learned to underſtand and know the ground and root of the *Salt Armoniack*, *I* thought my ſelf alſo that the Spirit of Salt might be uſed for this intent: So I tryed it, but could get no ſuch ſpirit, as I had from the *Salt Armoniack*, whence it was apparent to me, why the Philoſophers eſteemed alwaies ſo highly of the *Salt Armoniack*: And therefore I deſired to ſee and taſte this corroſive naked and by it ſelf, and to trye its vertue, whither alone and of it ſelf, it would ſhew it ſelf more excellent and powerful, than the common ſpirit of Salt, and I took much pains about it, trying many deceitful proceſſes, which promiſed the obtaining of this corroſive, or ſowre ſpirit, amongſt which the moſt fallacious and perverſe is that which teacheth to mix *Salt Armoniack* with Wheaten flower, and to diſtil it, and ſo to get this deſired corroſive, the

fooliſhneſs

fooliſhneſſe whereof I have ſhewed already in the former Chapter, and is therefore needleſs to make any further mention of it. And becauſe I could not attain thereunto by the means of thoſe big-ſpeaking, or boaſting proceſs-books, and the like writings, I ſearcht for it diligently and earneſtly, and with great care pondered and obſerved the nature of things, untill I found it; which in regard of its Simplicity I might have found out long ago and very eaſily, if I had but ſtuck to Nature and its Simplicity, and avoided the miſguiding Writers, which afford little truth, but much confuſion and error. The ground for to obtain this corroſive conſiſteth in this, that the fiery Salt of urine be firſt taken away and ſevered, elſe it is impoſſible to get the ſowre ſpirit alone, for they dwell in each other. This ſeparation of the fiery Salt, though it may be done by joyning of an *Alcali* unto the *Salt Armoniack*, for ſtreight by a gentle heat it will totally be gone, but yet this ſerveth not our buſineſs in hand, for then 'tis again mixt and ſatiated with the *Alcali*, from which it cannot

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be ſeparated bare and ſingle in its nature, but if it be forced according to art, it forceth the *Alcali* to come along, and ſo is not ſingle in its Nature; the reaſon is, becauſe that the *Alcali* it ſelf alſo is of a ſalty nature as well as the corroſive, and therefore their union is ſo accurate, and their inclination unto one another ſo great, that it is impoſſible to ſever them, becauſe of the likeneſs or the ſameneſs of their natures, being both of a ſalty nature, whence their tye is not ſoluble: therefore inſtead of the *Alcalies* other ſubjects muſt be taken, ſuch as are of no ſalty nature, and yet being kept in the fire together with the *Salt Aarmoniack* have power to retain the corroſive, and to diſmiſs the fiery Salt. There are divers ſuch ſubjects which will perform this, yet ſtill one better than the other; for one attracteth or holdeth faſt more of the corroſive than the other, and the beſt of all is the *Lapis Hæmatbites*, by the means whereof this ſowre ſpirit is got beſt, and in moſt quantity, as the *Mechanica* will teach you; for if you mixe the *Salt Armoniack* very accurately with the Blood-ſtone, and diſtill

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it, presently, there cometh a great deal of the fiery urinous spirit, and so much as there is loosened of the same, so much of the corrosive is tyed unto the blood-stone; and if at last you give a little stronger fire, a part of the *Salt Armoniack* will ascend also in its unchanged and former nature; but being of double vertue, it carrieth up along the subtlest vertue and best *flores* of the blood-stone, and thence is coloured so fair like an Orenge, delightful to behold; which, after the distillation is finished, make into fine powder and throw it in highly rectifyed spirit of wine, and keep it till *I* teach you what further to do therewith: The fiery Spirit that came over, you may use in all points, as they do other spirit of *Salt Armoniack* of an urinous odor, for betwixt this and the other there is no difference: but the corrosive or acid spirit you must seek in the *Caput Mortuum*, into which this corrosive hath so insinuated it self, and is so fast lockt up in it, that although you force this *Caput Mortuum* with never so strong a fire, yet you cannot get this corrosive, yea not so much

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as one drop of it, but if this *Caput mortuum* be duly purified, the desired corrosive will come easily to light, yea in Sand also: to attain unto this, beat the *Caput Mortuum* into very fine powder, and throw it straight into good Spirit of Wine, which will take into it self all the corrosive, and the subtlest parts of the bloodstone, which the corrosive laid hold on, uniting it self therewith, and you will see it presently tinged of a Gold-colour, which decant, and poure on other, repeating this processe until no spirit more be tinctured, then draw off all the spirit in *Balneo*, and being all come over, you will find in the *Cucurbit* a *balsamic, aromatick Salt*, for the most part smelling like Saffron, which put into a luted glass Retort in a wind furnace, and distil with a gentle fire, and presently the corrosive, which was in the *Salt armoniack*, will come over; continue this distillation with a gentle fire, till no drops more come, then strengthen the fire by degrees, and there will come very fair *flores*, as light as down feathers, glistering and of various fair colors, as red, of gold colour, and many

many others very pleaſant to behold; & take heed that you make not too much haſt in the beginning, nor exceed with the Fire, for it will not be done with violence, but requireth time; for if you force it before the time, all will be gone, and you will get nothing, and therefore I do give you fair warning: The diſtillation being done, rince off with your corroſive all the *flores* which are in the neck of the Retort, and poure them together with the Corroſive, in a glaſs Retort, and abſtract the Corroſive with a gentle fire, and all the *flores* remain in the bottom, and the deſired Acid Spirit of the *Salt Armoniack* is in the Receiver clear and white, of excellent Virtues, and of as much greater power in its operation beyond the common ſpirit of ſalt, as a ſtrong well grown Man in compariſon of a Youth of eighteen years of age, as by diligent enquiry you may know experimentally; and thence you will know, why the Philoſophers in preparing of their double Spirit kept to the Corroſive of the *Salt Armoniack*, and preferred it before the ſpirit of ſalt. And although my intent

intent is not to ſpeak of any thing elſe, but what ſerveth to confirm my elucidation, which hitherto hath been done to the full, yet I cannot paſs by, becauſe in the demonſtration of the excellency of the Corroſive from the *Salt-Armoniack* the aboveſaid golden *flores* of the blood-ſtone accompanied the reſt: to mention their great uſefulneſs, to the end, that they as a Noble Treaſure may be employed for the benefit of the diſeaſed. Take therefore, the ſpirit of Wine, wherein you have thrown the ſublimed *Salt-Armoniack*, mixt with the Gold-like *flores*, decant it, and poure on other, repeating the ſame forth and forth, till it be tinged no more: Abſtract all the ſpirit of Wine in *Balneo* (*NB* in *Balneo*, for in aſhes or ſand it will not come over, of which you may conſider further) and in the bottom of the *Cucurbit*, you will have a very fair ſalt, of a very curious colour, inſomuch that the ſight can hardly leave looking upon it, and of a very ſtrong Odour, like unto Saffran, which mix with the other *flores* which in the rectification of the

the Corrosive spirit remained in the Retort, mix them well together, and lay them in a Cellar for to dissolve, and you will get a very fair Liquor far surpassing the choicest Gold in Colour, and take good heed, that when at last the drops begin to grow pale, that you let them not come to the other, but keep them by themselves for feavers; but the first keep by it self for a rare Medicine (especially being mixed with *Gumme Armoniack*, and made up in pills) *in Hydrope, quartanâ, scorbuto, plueritide, renum calculo, colicâ, obstructione mensium, Melancholiâ Hypochondriacâ, affectibus ventriculi variis*, and many other grievous infirmities; and it hath also *vim anodynam & somniferam*, by reason of its Gold and Saffran-like Tincture, and Aromatical smel. Whence you may perceive the great power which the Salt-Armoniack hath in opening and inverting of Metals; for who should have thought, that such an excellent Balsamick smell should be hidden in such a hard harsh and gross body as the blood-stone is, if the Salt Armoniack had not discovered it unto

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us. Therefore ſeek and you will find, to the end that the hidden virtues of Nature may be manifeſted, and thence much praiſe may redound unto the moſt holy Creator of theſe virtues.

CAP. VI.

How the ſweet Vitriol of Copper is to be diſtilled into a green Spirit.

THe Philoſophers Writings manifeſting, that of Vitriol and Copper there may be made a green ſpirit, of very great virtues, there were alwayes found ſeekers of truth, who took very great pains to obtain this Noble green Spirit, and to delight themſelves in its power and Virtue; but when they ſaw that Vitriol, however diſtilled, will not yield ſuch a green Spirit as the Philoſophers Writings do promiſe, they thought that the old Wiſe Men would not be underſtood of Common diſtillation, but conjectured that by ſome ſundry ſubtle way, or by

by ſundry unknown ſleights ſuch greenneſs is to be obtained; and therefore they begun to invent all ſorts of wayes, how to attain unto their purpoſe. And firſt there were ſome which that they might obtain a greenneſs, took the ſubtleſt Spirit of Vitriol, and diſtilled it from ſome Vegetables, ſo many times, and ſo often, untill by manifold Cohobation it carried along over the greenneſs of the hearbs, and ſo pleaſed themſelves with a greenneſs borrowed from Vegetables, ſo ſetting their heart at reſt, which had as much efficacy, as the Virtue of the adjoyned hearbs did extend it ſelf. Others when they ſaw, that the greenneſs of the Vitriol will not aſcend, inverted it, and forced it downwards; and ſo with great ſhouting they conceived to have caught the truth of the buſineſſe, whereas in that manner part of the Vitriol falls through with it, whereof the Liquor muſt needs turn green; for the vehement vomiting, which ſuch a pretended green Spirit cauſeth, ſufficiently doth ſhew, that the groſs corporal Vitriol is in it, in regard that it is, and remaineth alwayes

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the quality of Vitriol to cauſe much vomiting. Others followed the former, who acknowledging this way of forcing *per deſcenſum* too groſs, invented ſomewhat, that hath ſome colour of a ſundry, ſo tearmed Philoſophical diſtillation, and of a ſundry ſecret Philoſophical Vitriol, which is not common; pretending that the Philoſophers have not uſed common Vitriol, nor Copper for this purpoſe, but uſed their own proper, hitherto unknown, Vitriol, which they made of the ſeed of all Metals, and that this ſeed is a ſort of round ſtones found in the fatteſt beds, which as it is a ſundry matter of a ſecret Vitriol, ſo likewiſe that it muſt be diſtilled after a ſecret and no known way, but that after this ſeed is impregnated by the Air with ſufficient moyſture, ſo that it can Liquefie in water, they purified that green Metallick juice which came thence from its Corporeouſneſs by filtration, and they interpreted filtration to be the Philoſophers diſtillation, and ſo they did not only violence to the word Diſtillation, forcing it to be the ſame with filtration

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on, but alſo vented their feigned firſt matter, or *ſemen metallorum* (which yet by its right name is called *Pyrites*, and indeed ſhewes it ſelf to be ſuch) for to be the Matrix of the Philoſophers Vitriol, whereas experience witneſſeth, that ſuch a pretended Philoſophical Vitriol hath not the nature and quality which the true Vitriol of the wiſe hath, *viz.* that it is ſweet, and procureth reſt, as a true *domicilium veri anodyni Philoſophorum*; but the pretended Philoſophers Vitriol, is as groſſe violent, bitter and nauſeous, as common Vitriol, and indeed is none other but common Vitriol, in regard that it hath the ſame riſe with the common, *viz.* from the fire-ſtone. And as this pretended *Vitr. Phil.* is falſe, ſo is alſo their Diſtillation, *viz.* Filtration, meerly a feigned pretence, and preſumptious perverſion of the words of the wiſe: And this perverted Philoſophical diſtillation (elſe called Filtration) yields a much more vehement greenneſs than that *per deſcenſum*, in which not all the Vitriol falleth through, but only ſome ſmall quantity; but in the perverted Philoſophical

Diſtillation all runneth through the Filter, and yet they vent it, for ſuch a curious and ſpecial Philoſophical green ſpirit.

There were others, and thoſe beſt of all, which remained in the genuine literal ſence of Diſtillation, and there they ſought for it, and in regard they could get no ſuch greenneſs from the Vitriol by no manner of way, they conjectured that the Philoſophers added ſomething unto Vitriol, which they had concealed from us, and therefore out of two ſeveral Retorts they forced the Vitriol and Saltpeter by quick and ready ſleights into one Receiver, where theſe two Spirits working into one another, there aroſe a green Liquor or Spirit, as to the colour, and herein they did acquieſce, and truly this laſt way is yet beſt of all; not in regard of its aſſumed greenneſs (which is but a Reflexion as it were, riſen from the action of the two Spirits, and ſo only an outward painting) but becauſe of the union or copulation of theſe two ſpirits, whence one ſpirit ariſeth of a very ſubtle, penetrating, and attenuating

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Vertue, whereby it is of a quick operation, and is not to be deſpiſed in *Epilepſia*, but meriteth commendation: and you need not ſuſpect (as I did in my firſt ignorance, and therefore abhorred the uſe of it) that this Spirit is an *Aquafort*, becauſe that *Aquafort* is likewiſe made of Vitriol and Saltpeter, by no means; for the caſe is clean other with the *Aquafort* in regard that not ſo much as the leaſt part of the vertue of Vitriol can come into the *Aquafort*, becauſe that all its vertue and acidity as ſoon as the Saltpeter joyneth thereunto and groweth hot with it, is fettered and tyed as it were by the Niter, by reaſon of the ſpecial love betwixt them both, whereof much might be ſaid and plainly demonſtrated, which for brevities ſake is now paſſed by; inſomuch that it is impoſſible that any part of the Vitriol can come over, its nature being altered inſtantly, ſo ſoon as the Niter groweth hot with it: but becauſe this ſhining green very Volatil ſpirit conſiſteth of the true eſſential parts and Spirits of Vitriol and Niter, therefore it is clean of another Nature then *Aquafort*,

which is but a ſingle acid Spirit of the Saltpeter, and therefore not to be abhorred, which *I* counted very fit to be mentioned, reſerving the reſt for another time; and waving alſo other more ſorts of conceited greenneſſe, got by Diſtillation, to avoid Prolixity.

The riſe of theſe and all other errors is only thence, that the ground of the double or ſatiated Spirits was unknown unto the Seekers of truth, without which Spirits the Copper never can come over and turne to a *liquamen volatile*, which ground if it had been known, the true green ſpirit would have been diſcovered long ago, which *I* clearly enough have expounded in the two former Chapters. Now this double corroſive, having reduced the Copper into a green ſweet Vitriol, doth not adhere outwardly thereunto, as the other corroſives, for this is the only reaſon why the others cannot carry over the Copper; becauſe they do not reach to the inmoſt center of the Copper; but only, as hungry corroding ſpirits, fall outwardly upon the Metal, and do but adhere unto it, hence it comes

comes to paſſe, that being forced by a ſtrong fire, they are conſtrained to relinquiſh their habitation, and the Copper remaineth behind of the ſame condition as before, in regard that it may be quickly melted again into a body. But the Double corroſive, as hath been often mentioned, doth not corrode the Metal, nor falleth upon it with ſuchan hungry fury, much leſs adhereth outwardly unto it, but ſofteneth it throughly, and penetrateth to its very inmoſt, yea uniteth it ſelf ſo firmly and ſo deeply with the Copper, that it cannot leave it, being forced by the fire; but in regard that it is a corroſive Volatil Spirit, the Copper muſt alſo come over with it, as a flying Volatil Spirit, in ſo much that not one grain of the Metal remaineth behind; for if you put ſome of it in a Crucible, and let it ſtand in a ſtrong fire for ſome houres, the Metal will quite evaporate that not the leaſt *Veſtigium* of Vitriol remaineth to be ſeen; but in a cloſe Veſſel or Retort it cannot be done with ſuch eaſe and expedition as in an open melting pot: For the caſe is otherwiſe, and there is required a far ſtron-

ger fire, and many Cohobations, as our Philoſopher ſaith, *loco citato, per repetitas cohobationes inſigniter volatilis factus Spiritus*, before all will come over, which will coſt time, labour, and patience, and there muſt be no haſte, but all muſt be done with diſcretion, without violence; and great care and conſideration muſt be had of the nature of things, how they will be uſed, that you do them right, and according to Nature; which you muſt learn from experience and from the nature of thoſe things which you have in hand; for here all information ceaſeth, which one man can impart unto another, here we muſt go into the School of nature, and ſharpen our judgment and underſtanding for to penetrate the ſubjects in hand, but above all, by prayers made in a child-like ſimplicity and humbleneſſe, obtain the bleſſing of a good ſucceſſe from our God and Father.

Now as *I* have mentioned of Copper, the caſe is the ſame with Gold, which being put into its double and ſatiated corroſive melteth therein, without ebullition, like ice in warme water;

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And becauſe this corroſive ſofteneth the Gold to its very inmoſt parts, it alſo cometh over with it readily by manifold cohobations, with very fair colours, for the tinging ſpirit or *anima* of the Gold, is very much exalted in its tincture and colour by this mighty corroſive, inſomuch that it cometh over in a far more glorious ſplendour, than the beſt gold looketh of its nature, and it is very like unto the ſplendour and beauty of the Sun riſing over the Horizon, which is no ſmall delight to the eyes to behold: however both it and the Copper may eaſily be reduced again into a body, and therefore it is but a preparation or fitting of the Gold and Copper, that they may be made fit to yield afterwards their ſtrength and blood-red juice unto the artificial hand of the Philoſopher, as we ſhall now further underſtand.

CAP. VII.

How the double Corrosive is to be separated from the volatilized Copper.

ALthough the Copper, as even now mentioned, is come over in form of a Volatile green Spirit, let none therefore conceive that Copper, because reduced to such a Spiritualnesse, is so far unlockt and opened, that it must alwayes remain such a spiritual Substance, and that it cannot be separated from its adjoyned Corrosive, by no means: for althongh the whole Crew of all common Chymical Authors in their Books do unanimously teach (yea rejoyce highly in it, though indiscreetly) that when they forced over a Metal with corrosive, or acid Liquors, by means of many cohobations, they count the same to be the true *quinta essentia* of the Metal, or the *verum potabile Metallum*, and therefore also highly boast, and glory, thereof, and so hitherto seduced one another,

and

and by ſweet words perſwaded the Auditors or Readers to applaud it: of which ſort of proceſſes I could ſet down a great number, which might be taken out of their Books, if I did not ſpare the pretious time and Paper; yea our Philoſopher himſelf (in thoſe years of his *Tyrocinium*) lay ſick of this diſeaſe of Ignorance; conceiving, when by means of certain corroſives and manifold cohobation he fetcht over the gold *in forma puniceî olei volatilis*, that he had the true *aurum potabile*: But the matter is clean otherwiſe; for there is a twofold Solution of Metals: the one Friendly and Natural; the other, violent; the former is fundamental and radical, and the *ſolvent* and the *ſolutum* can never be more ſevered aſunder, but by reaſon of the great ſimilitude of both their natures, they twane come to be one, and remain alſo unchangeably and unſeparably one: but in this *viz.* in the violent ſolution it is not ſo, but although it hath ſome ſemblance of a radical ſolution, yet the event doth ſhew that there is ſuch a difference betwixt this and the other and that they are as unlike unto one ano-

another, as the ſubſtance it ſelf, and the ſhadow of the ſubſtance, in regard that in this the ſolvent may be throughly ſeparated from the *ſolutum* by Art, and the *ſolutum* being melted by a ſtrong fire, will return to be what it was, before it ſuffered that violent ſolution; but in the other, *viz.* in the natural ſolution, not only the ſolvent can never be ſeparated from the *ſolutum*, but alſo the *ſolutum* in this ſolution becometh alwayes more precious, more noble, more excellent and far higher in its virtue, than it was before; but in the violent ſolution the *ſolutum* remains in its former Nature and ſubſtance, and is only fitted for the true eſſential, natural, and Radical or fundamental ſolution. And becauſe this is a highly neceſſary *nodus enodandus*, in regard that almoſt all *Tyrones Chymiatriæ* are ſeduced and ſhamefully deceived in this, that they count violent ſolutions for to be natural, and ſo delight themſelves, and acquieſce therein, thinking then to have already apprehended the truth of the matter, and taking no further care to inquire after the

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ſincere and genuine condition of the true natural ſolution, therefore I muſt lay down the buſineſs clearly and nakedly, to the end that the deſirous ſeekers of truth may be no more gulled by the deceitfull, ſeducing, lying and painted Proceſſes, wherewith all common Chymical books are filled up, and abound, and by the ſearchers of Nature with great expences are tryed in vain, but that they may open their eyes themſelves, and begin to ſee with their own eyes, and rightly ponder and examine the Nature of things they are about, and ſo work according to the whole nature, and not credit ſo lightly hereafter thoſe ſweet lying promiſes of boaſting Authors, nor ſpend their precious time, hard labour, and great coſt upon them. To the end therefore, that the truth-deſirous Reader may ſo much the better comprehend and acknowledge this highly neceſſary ground, I will lay it down unto him, by comparing two ſorts of ſolutions, ſuch as are of a quite different nature: and firſt let him conſider the ſolution of the Copper by the double or ſatiated ſpirit,

rit, whereof I have taught in the former Chapter, where not only the Metal, *viz.* Copper, is diſſolved ſoftly, gently, ſweetly, without any ebullition in its double *Menſtruum*, but alſo afterwards ſo intimately adhered thereunto, that it went over together with it in forme of a very Volatil ſpirit, which may ſeem therefore unto the ignorant to be a natural, and for the future, inſeparable ſolution, in regard that it is done friendly, and proveth inſeparable from its ſolvent; for that the *ſolutum* according to outward appearance, by reaſon of a ſingular harmony and likeneſs betwixt them, accompanieth its ſolvent on high; and *I* muſt confeſs, that this is ſuch a nice matter, as that it may fool not only *Tyrones*, but alſo thoſe who conceit to have experienced and tryed a great deal, into a belief, that this ſo ſpiritual and Volatil Metallick vapour is the true *quinta eſſentia*, whereas experience ſheweth to the contrary, that if this pretended *quinta eſſentia Metallica* be thrown upon Mercury, all that is Metallick ſeparateth it ſelf from the ſolvent, and being put

put into a melting fire, turneth again to ſuch a Metal as it was before. Whence the Reader plainly ſeeth, that it was but a ſemblance of an eſſential or radical ſolution, and that not the leaſt change or exaltation hapned unto the Metal, unleſs that by an artificial hand it be preſerved in its ſolubility, ſo that it return not to its former compactneſs, as hereafter ſhall be taught. Now on the other ſide, let the ſeeker of truth look upon Sulphur, how the ſame being unlockt in diſtilled Oyl doth turn outwards its inmoſt red Tincture, and ſo is opened to the very Center and inmoſt root, and then how firmly thoſe two not only cleave together, inſomuch that they both turn to be one, but alſo never, no not by any manner of way, can again be parted aſunder; yea this is not all, but the Sulphur becometh ten times more precious, excellenter, and more powerfull in its virtues, than it was before, all which you may experiment thus; Take common Sulphur, or elſe the Combuſtible Sulphur of Antimony, or of any other ſubject, and diſſolve it in

a diſtilled Oyl, ſo that the Oyl turneth very thick or blood-red, put this ſolution into a Retort, and draw the Oyl over very gently, and it will come over clear and white; and when none more will come over clear, then increaſe the fire ſtrongly, and at length cometh the laſt Oyl, and carrieth along part of the diſſolved Sulphur like a red Oyl; then poure the firſt clear Oyl, that came over firſt, again upon the remaining dark-brown ſubſtance, Cohobating the ſame from it again, and repeating the ſame ſo often, untill moſt of all your extract be come over, and all your Oyl be diſtilled over very red and rich of the Tincture; and your ſolvent and *ſolutum* will be ſo united, that by no art they are to be parted aſunder; they by reaſon of the likeneſs of their ſubſtance ſo delighting in each other, and ſo intimately being united together, that they both are come to be one ſubſtance, and ſo either both flee together away, being driven by the force of fire, or elſe by diſcreet wayes may be fixed together into a permanent ſubſtance: yea, not only are they impartible

partible, but alſo the diſſolved and volatilized Sulphur, is of far greater power and efficacy in Phyſick, than before, as dayly experience may teach every one: and although this ſolution of Sulphur in oyl be not properly a Philoſophical ſolution but only the ground and right ſource of the ſame, yet it is ſufficiently demonſtrative, and therein as in a true pourtraicture, the eſſential, radical and natural ſolution of the Wiſe may be repreſented and compared with the other violent Solution, to the end that by comparing together theſe two different ſolutions, the truth of the buſineſſe may be made manifeſt, *viz.* that although the forementioned ſolution of the Copper reſembleth much to a radical ſolution of the metal, as agreeing with the natural and true ſolution in theſe two points, that the ſolution of the metal is done gently, ſweetly, and without ebullition; and then that the Metal readily aſcendeth on high with its Solvent, and ſo ſeemed to be turned into one ſpirit, and one indiviſible ſubſtance therewith; yet becauſe the Metal can be ſevered again from its *ſolvent*, it is evident that this volatiliſation

ſation of the Copper is but a violent elevation, and not a ſpontaneous concomitance, ariſen from the likeneſſe of nature, as it happened with the Sulphur and Oyle, and as it is the condition of all true ſolutions, having their riſe from ſimilitude of nature. And therefore not only the now mentioned Solution and Volatil green ſpirit of the Copper, but alſo and much more the Putatitious Oyles, *Spiritus* or *Eſſentiæ Metallicæ* of your common Chymical Writers (*viz. Hartman, Penotus, Crollius, Libavius, Agricola, Beguin, Rhenanus, Faber Monſpelienſis, Glauber, Keſler*, and many others of the like ſtamp, whoſe books are in the hands of every one) are nothing elſe, but (as our Philoſopher calleth his formers fooleries in Gold in *progymnaſmate meteori §. 6.*) *mentitus liquor*, a deceitful eſſence, which hath a reſemblence of the eſſential ſolution, but in effect is nothing leſſe than ſuch, in regard that it can readily returne again to what it was before, and a ſeeker of truth darkneth himſelf not a little, by doating upon ſuch ſpecious and deceitful eſſences, and remaining there-

thereby; For here we muſt not ſtay and acquieſce, in that the Copper is reduced to a ſpiritual condition and Volatility, but here we muſt but now truly begin, and endeavour (in regard that it is evident by this my deduction, that the Copper is not eſſentially or according to nature unlockt as yet, but only fitted for further ſolution) how to get the true *Anima* thence, by a true radical and natural ſolution: Therefore, knowing, that moſt men are blind in this point, ſticking in thoſe putatitious Metallick eſſences, I counted it neceſſary, in imparting the Doctrine of Volatiliſation of the Copper, to admoniſh, that ſuch and the like ſolutions of Metals ought not to be valued higher than they are, and that none deceive himſelf, thinking that he hath a treaſure of health, whereas it is but a ſhadow: and ſuch a putatitious *Eſſentia metallica* may be reduced again by an artificial hand in a ſhort time, yea in few houres, to ſuch a groſs Metal, as it was before, as the experienced *Chymiater*, and diligent ſearcher of Nature *Zwelfferus* doth confeſſe in his Writings, that the hitherto known Tinctures, Eſſences, &c.

of Metals, are nothing else but solutions of Metallick bodies, but not at all true separations of the Tincture or soul from the body.

However it being very necessary, that the same be effected, if we mean to enjoy the Metallick *Arcana*, and next the blessing of God rely upon them in grievous diseases; And therefore going on further, and enquiring how to get and separate the pure Tincture (which is the only thing we aim at) from the fitted and prepared Copper, We find, that our Volatil Copper is surrounded with a great quantity of the double corrosive, which of necessity must be severed from it first, if we intend to get the pure *Anima* without heterogeneous mixture; especially the corrosive having already acted its part as much as it could do, *viz.* rent the Copper into the most subtle volatile parts, and reduced it to the smallest dust; Now the separation thereof from the Copper, must not be done by the means of *Mercury*, or the like Volatil things, which having a greater affinity with, or inclination to this double corrosive than the Copper hath, do quickly

quickly unite therewith, and being alſo Volatil, by one only diſtillation, do rent this double corroſive *per* force from the Copper, and ſo leave the Copper in the bottom as a groſſe dead powder, which is hardened again and fit for nothing; by no means, for ſo all your Labour which you beſtowed upon the Volatiliſation would be loſt, and ſuch a dead powder would not differ from another common *Crocus Veneris*, made by common *Aquafort*, or *aqua Regis*; for in regard that the double corroſive hath not only quite turned the inſide of the Copper outwards, and ſo perfectly fitted it for extraction, but alſo the ſweet *Anima* of the Copper by this corroſive and its power, as by a reſuſcitativeand quickning means, doth ſhine forth; and without ſuch a pertinent means this Tincture could not play forth; therefore this corroſive muſt be ſevered and abſtracted from the Copper very leaſurely and imperceptibly as it were, to the end that the Copper may remain turned outwards with its ſweetneſſe, and unchanged in its forthſhining quality, and poſture of ſolubility, wherein it cannot be pre-

ſerved, if ſo be that this corroſive, whereby the Copper is as it were raiſed from death, be abſtracted from it *per* force, and at once, by *Mercury* or the like; for in this manner each atom of the Copper would be as hard compacted, and lockt up again as before, its reſuſcitating corroſive being taken thence by ſorce, and at once; But there muſt be uſed other more proper things, ſuch as 1. may carry the corroſive thence, not at once, and by violence, but by degrees, gently and ſweetly; 2. which do not precipitate the Copper, and ſever it from its double corroſive, but prove a *ſolvent* both of the Copper, and of the double corroſive; and ſo, notwithſtanding that in every cohobation ſome of the double corroſive goes along, yet preſerve the Copper in its former nature, *viz.* in its ſolubility, and in this manner the Copper, and all its atomes are preſerved in the ſame condition; which only and alone is performed by the ſpirit of wine, as our Philoſopher teacheth us, in expreſs words, *Sal Armoniacus inde poſt modum auferri debet per ſpiritus vini repetitas diſtillationes, in Duumviratu, §.9* Therefore you muſt take highly rectifyed

fyed ſpirit of Wine, and mix it with the green ſpirit of Copper, and abſtract it gently, and then poure it on again, and then abſtract it again, and ſuch cohobation you muſt oftentimes repeat, doing it very gently, and the corroſive as a very Volatil ſpirit will come over by degrees with the ſpirit of Wine, as with the like volatil ſubſtance, and let fall of it ſelf by degrees the Copper which it contained, as you will ſee, that in each cohobation ſome of the Metal will be found in the bottome in forme of a very light ſpongious duſt, and in caſe you miſſe, as it hapned unto my ſelf ſometimes, that the diſtillation ſhould be too forcible, and the fire too ſtrong, there chanceth ſometime ſome of the Metal to come over of ſuch wonderful fair colours, that it cannot be beheld ſufficiently, and ſuch curious colours remain in the head, repreſenting the moſt beautiful Peacocks tail, unleſſe the double corroſive be diſtilled through this head, for then all will melt again into it; but that which by the violent diſtillation is come over of the Copper, falleth afterwards alſo to the bottom in the

Receiver as light as down Feathers, and hath the ſame colour, as thoſe *atomi* have, which precipitated in the *Cucurbit*, to which alſo they are to be added. It is alſo further here to be known, that the double corroſive not only therefore lets fall its Metal, the Copper, becauſe that it comes over gently with the Spirit of Wine, but alſo for this reaſon, becauſe the great ſharpneſſe and edge of the corroſive is blunted and abated by the Spirit of Wine, inſomuch that it is not able to hold the Metal any longer, becauſe it hath loſt its ſtrength or corroſiveneſſe; whereof you may be convinced by this experiment, that if you mix this green ſpirit, with a ſufficient quantity of Spirit of Wine, and ſet it together in continued digeſtion for a competent time (*viz.* for a great ſpace of time of many moneths) the Metal will alſo precipitate ſlowly and by degrees, in forme of a very ſpongious light duſt: But this bring too tedious, the more expedite way is by cohobation; for then you will far ſooner attain to its period. Now theſe cohobations being continued to ſufficiency, and perfor-

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med as they ought, and all the corrosive being got over, you have then the true *Crocus Veneris, Martis, Auri*, &c. according to the Metal which you have taken of farr higher and nobler Vertues, than all the *Croci* of the common Writers; and however they be prepared, yet they cannot be compared unto these; for their *Croci* are dead bodies, but here is a resuscitated and quickned body, its soul being quite turned outwards, and in its full lustre, which you may perceive by the glorious splendour, which this *Crocus* with its choicest colours leaveth in the head, if peradventure it be driven over by too strong a heat: Now by this light turned outwards, this *Crocus* hath so great vertue, as well for inward Medicine, as externally to be used in plaisters, salves, and other sorts of exteriour Medicaments, as hardly can be believed, before it be experimented; And therefore also I will referr it to the experience of the diligent searcher of truth, who will find far more Vertue in it than he is able to conceive at present; But to clear this *I* cannot forbear to mention, why the antient

wiſe Authours of the highly noble *Chymia*, called theſe reſuſcitated and revificated *atomes* of Metallick bodies *Crocus*, which ſignifies *Saffran?* Now he that hath but a little Enquired into the Vertues of this *Crocus revificatus* by experience will quickly know the reaſon, *viz.* becauſe this *Crocus Metallicus* doth perfectly poſſeſs thoſe Excellent Virtues of *Saffron*, which is the King of all Vegetables, and therefore called the Philoſophers *aroma*, or ſpice, as our Philoſopher *de Lithiaſi cap. 7. §. 14.* declareth, adding that the *Aroma Philoſophorum*, by reaſon of its Golden Tincture, is the ſureſt preſervative againſt the Stone. For as Saffron, 1. cauſeth reſt, 2. comforteth the heart, 3. openeth obſtructions, 4. mollifieth and ripeneth that which is hard and unripe, 5. healeth all that which is wounded, and preſerveth it from all Sympomes; So likewiſe, yea in a farr higher degree, and with far more Efficacy, this our *Crocus Philoſophicus* cauſeth reſt, and appeaſeth pain, powerfully ſtrengtheneth weak Nature, openeth the moſt dangerous obſtructions of all the *Viſcera*, yea ſtoppeth

peth all Fluxes, by vertue of the ſhining *Anima* turned outwards, and as well in Tumours, as Ulcers and wounds, affordeth ſuch quick help, as no Mineral Medicines of the common Writers can parallel, as the Reader having tryed it, will find by experience. I can alſo not omit to relate the Eminent Vertues of the Spirit of Wine, which carried over the double corroſive, and is united therewith; For in it is a double power or vertue, firſt of the corroſive, which in its nature by reaſon of its duplicity, and containing an *Alcali* Volatil, doth far exceed all Acid Liquors, and therefore alſo is of great vertue in the Stone; Secondly, becauſe of the ſplendour or radiation, which this double ſpirit receceived from the Gold-like *Anima* of the Copper; for although not the leaſt *pulviſculus* of this Gold-like Tincture remained with this corroſive, yet having received its radiation and kept it, which is as it were by a ſeal deeply imprinted therein, and thence exalted in vertue beyond what it was before of it ſelf. Therefore let this *ſpiritus vini eſurinus* be commended to you

you in all caſes, in which you uſe *Acida* and *Eſurina*, and you will find with joy its great power in allaying all manner of unnatural heat, beyond all known Acid Spirits: Alſo its great Corroſiveneſs is much mitigated and abated by the Spirit of Wine, and ſo ſafer for uſe than before; and being faſt and intimately united with the *ſpiritus vini*, it quickly uniteth, by the means thereof, with the *Archeus*, and performeth its operation with much expedition, becauſe that the Virtue of the *ſpiritus vini* is readily entertained, and ſo the power of this excellent *Acetum Eſurinum* penetrateth alſo with it, and gently cooleth, and refreſheth the incenſed ſpirits.

CAP. VIII.

How to extract the pure Anima *or Tincture from the true* Crocus Veneris, *and by what means.*

WHen your Copper is brought ſo farr, that firſt by volatiliſation it

it is divided into the ſmalleſt Atomes, and by the Volatil double corroſive rent aſunder into impalpable duſt, and then in a gentle way totally freed again from all corroſive, then and not before it is fit to yield its tinging ſoul, and heavenly virtue unto ſuch a *Menſtruum*, which is like unto its *Anima* in ſubſtance, *viz.* which is of a like fiery Nature as the Tincture of the Copper is; which is a meer fire, and therefore called by our Philoſopher and other Wiſe men, the Element of Fire; conſequently cannot be extracted, ſevered, or radically opened, but by a very Fiery, penetrating, vehement; and ſharply ſeparating Volatile ſubſtance, which alone hath the power, out of the hard ligament of Metallick Coagulation (performed in the Copper by Nature) by a ſtrong Magnetick Virtue, eagerly to attract its like, and by its great Fierineſs to melt, ſoften, and open it to the very inmoſt ground, root, and Center: ſuch a Water or *Menſtruum* it muſt be, as toucheth nothing at all of the Body of the copper, nor deſireth to touch, much leſs to diſſolve the leaſt

leaſt of it, yea hath no power at all to do ſo, but barely and only falleth upon the *Anima* or Sulphur of the Copper, as upon its like, and receiveth the ſame into it ſelf: ſuch a liquor you muſt look for in the Fiery principle, as I diſcovered above in the ſecond Chapter, *viz.* in the nature of the Gyl, which by the ſtrong power of the Fire being turned into fiery Salt, by Artificial operation muſt be tranſlated from the ſeat of a fixed Salt, into that of a Volatile, penetrating, Fiery ſpirit. Now you may ſay, ſince this *Menſtruum* is ſuch a Fiery ſubſtance, why can it not by its ſtrong power as well extract the *Anima* out of a common *Crocus Veneris, Auri, Martis, &c.* as out of that which hath been made Volatil, whereby much labour, expence and time might be ſaved in preparing of this *Arcanum*? For anſwer know, that therefore it cannot be, becauſe that the Sulphur is too faſt tyed to the *Corpus* by the hard Metallick Coagulation, and afterwards by the melting Fire (when the Metal was melted into a *Corpus*) totally turned inwards, and lockt up into death,

death, insomuch that though the Metal be ground and powdered never so small, yet this Fiery *Menstruum* cannot lay hold of its like, because it is not turned outwards again, nor freed from its hard Coagulation, and reduced into a Spongious, porous, light, substance; which two properties are of necessity required in a *Crocus Metallicus*, that this Fiery *Menstruum* may have ingresse to take the Element of Fire from the Atomes of the *Crocus* into it self, and essentially to unlock it.

Now these two properties, *viz.* the Extraversion of the *Anima*, and then the Spongiousnes (in which two only consisteth the fitting of the Metals) both are obtained by Volatilisation, which is to be done by no other means, but double Spirits, and therefore the Philosophers kept this way of fitting or preparing the Copper as secret, as the extraction or separation of the Tincture from the Body; because they knew, that the one without the other will be of little use, *viz.* that the Volatilised *Alcali* without the Volatilised *Crocus* will

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avail little; on the other ſide the *Crocus* without an *Alcali* Volatil will not yield its pearle, ſo both operations remained buried in the like ſilence. But that you may the better underſtand this, and clearly ſee and acknowledge the ſame, as in a printed Image ſtanding before you, *viz.* how highly neceſſary, not only the Spongious lightneſſe, but alſo the Volatility is for extraction of Mineral and Metallick Tinctures, and that you may be convinced, that without ſuch a preparation the *Anima* cannot be had nor obtained, I will ſet the ſame before you in Antimony, as in a clear looking glaſs: Take therefore inſtead of the now mentioned fiery water or *Alcali* Volatil, a very Fiery diſtilled Oyl, and inſtead of the Volatil *Crocus Veneris*, place Antimony, grind the ſame very ſmall, yea by much grinding reduce it into an impalpable duſt: this impalpable duſt of Antimony put into a Phiol, poure upon it the moſt Fiery diſtilled Oyl that you are able to get, let it boyle for many dayes together, and you will ſee, that the Oyl will remain

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without change as it was before, and the Antimony will alſo remain perfectly in its former nature; Lo now, although you had never ſo Fiery an Oyl, and although in the ſmalleſt ground Antimony truly lyes ſome fiery thing, which hath great affinity with the fiery Oyl, and may be extracted thence, yet the Oyl was not able at this time to perform it, although it touched every leaſt *Pulviſculus* of the Antimony; But why ſo? Truly therefore only, becauſe that Antimony by nature being ſtated in a hard Mineral Coagulation, the Oyl hath no power, though it be never ſo fiery, to untye this hard Ligament of Coagulation, and to ſever its like from thence, unleſs the Antimony be firſt prepared, and become firſt Volatil, then alſo Spongious, light, and ſwelled up, that is, that each Atome of the Antimony do ſwell big and grow Spongious, and the Tincture, or *Principium Elementi ignis*, be manifeſted therein, and turned outwards; Take therefore your Antimony, and by a very ſtrong fire force it on high, and of a heavy com-

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pact Body you will get very light and Spongious Atomes, which will readily yield their *Anima* or *Elementum ignis* unto a Fiery Oyl, for if upon these light Volatil Atomes of Antimony, in a Phiol, you poure a Fiery Oyl, and boyle it together for a few hours, then the Fiery Oyl will apprehend its like, *viz*, the Fiery *principium* in Antimony, attracteth and radically dissolveth the same, and tingeth it self blood-red of the same, which before it could not do, when the Antimony was not prepared as yet: so the case is the same in this our operation in Copper, that although our *Alcali* Volatil be very Fiery, penetrating and powerfull in mollifying, melting and opening to the inmost Center all what in the Copper is of affinity with its Fierie nature, yet it cannot prevail with it at all, nor extract the least for all its great Fierinesse, unlesse the Copper be first inverted, and the interiour extraverted, the *Corpus* loosened by Volatilisation from its hard Coagulation, and so rent into the smallest atomes, and turned into a very light, Spongious

gious ſubſtauce, then and not before hath the Fierie Water of the *Alcali* Volatil power to abſtract its like, *viz.* the *Elementum ignis* from the Copper, and radically to unlock it.

Take therefore your Volatil *Crocus*, whither of gold, copper, ſteel, or any other Metallick Body, put it in a Phiol, and poure the Volatiliſed *Alcali* upon it (of the preparation whereof I will informe you by and by) ſhut the Phiol cloſe, and let it boyle gently together in ſand, about the ſpace of ſix or eight hours, and this Volatil Fiery Spirit, will extract its like, *viz.* the *Elementum ignis* from the *Crocus*, and receive the ſame into it ſelf by Sympathy, and diſſolve it radically by its greatly penetrating power; Now when you ſee, that this Fiery Water is well Saturated and thickned with the Tincture of the copper, then let it cool, and poure off what is diſſolved, and poure on freſh Spirit, and let this alſo diſſolve as before, and ſo continue, until there be nothing left in the *Crocus* for to extract, and the Fiery *Menſtruum* can get no more: then poure the Solutions all together,

and abſtract the Fierie ſpirit gently, which you may uſe again for the like operation; and in the bottom of the glaſs you will have the true *Metallum potabile*; if of Gold, *aurum potabile*; of Copper, *Cuprum potabile*, and ſo forth of all other Metals. And ſuch a Noble Tincture is indeed and in truth a true potable Metallick eſſence, being meer ſpirit, power and Light, and not reducible into a Metal alone, becauſe it is freed from all Corporeouſneſſe, and is all ſpirit, and virtue, as our Philoſopher ſaith *de Lithiaſi cap.* 8. §. 5. *Ignis ſive Sulphur Veneris non amplius reducitur in metallum per ſe, quia prout nullum Sulphur eſt Metallum, ita omnis Mercurius Metallicus eſt verum metallum*; And from this Tincture you may confidently expect all thoſe great Virtues, which in the Philoſophers Writings are attributed unto a true *metallum potabile*.

But about this ſolution you may obſerve, that when you have abſtracted your Fiery *Menſtruum*, at laſt alwayes ſome of it remaineth ſtill with the extracted Tincture, by reaſon of the likeneſs of their ſubſtance; for they

they act into one another, insomuch that they lay hold of and retain one another, and so turn to one substance, melting into one another: yea if this *Menstruum* should be boyled a long time with this Tincture, it would totally remain with it, and turn therewith into one fixed substance; for this solution is *fermentalis*, and therefore each one transmuteth the other into its nature, and being both turned into one substance, they can never any more be parted asunder. But let no Man think, that because that part of this *Menstruum* remaineth with the *solutum*, that therefore the case is the same here as it is with your Corrosive *Menstruum's*, whose strongest part remains with the *solutum*, and the weaker ascendeth; by no means, for that part which riseth here first, is of the same force and strength in its Fierinels, as that which cometh over last; for in this Fiery solvent there is no such imparity of parts as in the corrosives, but this Fiery *Menstruum* is totally similar, and uniform in its substance, and knoweth of no other divi-

ſion, but that either it remaineth totally with the *ſolutum* in the bottom, like a fixed Salt, or elſe totally aſcendeth therewith like a volatil ſpirit; and therefore that which after the ſolution is drawn over from the *ſolutum*, is not at all changed nor diminiſhed from its former ſtrength, which it had before the ſolution. Alſo let no man wonder at it, that here part of the ſolvent remaineth with the *Solutum*; for the Law of Uniformity in ſubſtance doth carry it, like eagerly laying hold of its like, and unſeparably uniting it ſelf therewith.

And this is the chief property, whereby an Eſſential Natural Solution is diſtinguiſhed from a Corroſive one, that alwayes the Corroſive by art can be ſevered again from the *Solutum*, but the Eſſential *ſolvent* by no means! Hence our Philoſopher himſelf in this ſence confeſſeth, concerning the Liquor *Alcahest*, that it is ſtayed or retained by its *Compar*, and tranſmuted into another Nature; his words hereof in *in ignota actione Regiminis* §. 11. are theſe, *Liquor Alkahest omnia totius univerſi corpora tangibilia perfecte reducit*

cit in vitam eorundem primam, abſque ulla ſui mutatione, viriumque diminutione: à ſolo autem ſuo compari ſubter jugum trahitur atque permutatur. Hence the ancient wiſe men ſaid, *Naturâ naturæ gaudet, natura naturam vincit, permutat, &c.* And the whole Nature and all the powers thereof do teſtify the ſame, that like is alwaies inclined to ſtay with its like; yea in this very point conſiſteth all the whole groweth which happeneth in Nature, whereof I do not intend here to ſpeak more largely, but only I was occaſioned to point at it by our natural Solution of the *anima* of the Copper, which as a true fire retaineth the fiery *ſolvent*, prepared of the *Alcali*, as its like, and is inclined to remain inſeparably united therewith. Now ſome may ſay, ſince the tincture of Copper, or Element of fire is wholly turned outwards in this Volatil and well prepared *Crocus*, why may it not as well be extracted and ſevered by a fixed *Alcali*, as by an *Alcali* volatil, for the other is alſo very fiery, and of a like nature with the ſoul of the Copper, and why muſt the *Alcali* firſt be volatiliſed? for a fixed

Alcali might do it as well, and the work might be ſooner ended, and much time and expences ſaved? I anſwer, that although a fixed *Alcali* makes a ſhew as if it would and could ſever this fiery *principium* from the Copper, yet in effect, and in truth it is not ſo, and that little which the fixed *Alcali* ſevered from the *Crocus Cupri* is nothing to, be accounted of, in compariſon of what remaineth unſeparated; the reaſon is the groſsneſs of the *Alcali*, it being too thick, corporeous and material, and not as it ſhould be ſpiritual, volatil, and penetrating; hence it is, that though you take an *Alcali* as fiery as that it burneth the tongue, as much as a live or burning coal (it being poſſible to get ſuch a vehement burning Salt *Acali* from *Mars*, which in a moment touching the tongue but very gently, burneth the ſame, as if it were red hot iron) and diſſolve the ſame in ſome Water, and put therein your Volatil prepared *Crocus* of Copper, and boyle it ſoundly, thinking by this great fierineſs to ſever the Element of Fire from the *Crocus*, yet for all that you get nothing

thing, and all your labour is loſt, the fiery *Alcali* being much too groſs and too weak to untie this hard Metallick ligament. But if you mix that *Alcali* with the *Crocus*, grinding both well together, and Endeavour the ſeparation by fire *in viâ ſiccâ*, you will reach ſo far, that becauſe by the External fire, the fierineſs of the *Alcali* is much fortifyed and becometh *intenſer* than it was of its Nature, and ſo the prepared *Crocus* is more opened and more fitted thereby for Extraction, that in this manner the *Alcali* layes hold of ſome of the Tincture, and ſevereth the ſame, but being wholly material, it reduceth the Copper on the other ſide by its groſs fiery ſaltneſs again into a body, inſomuch that you get again material groſs Copper, and ſo all your former tedious Labour is brought to nothing. But that little which the *Alcali* had hold on, though it be the true Sulphur and Gold-like Tincture of the Copper, for this *Alcali* being rub'd upon Silver with ſome Moyſture, covereth it over very fair with a Gold-colour, very pleaſant to look upon, but there is ſo

little of it, that it is rather to be counted but a shadow than substance of the Tincture: Moreover, though it were faisible in this manner to sever all the Sulphur from the *Crocus*, yet it would be barely separated, but not essentially dissolved, & become an opened *oyl* or *juice*, for to this pass it ought to be advanced, that part of the natural solvent remain with the *solutum*, and by its fusile moysture this be reduced into a juice or liquor, which the fiery *Alcali* is not able to do, in regard that the same it self is no spiritual fusile oyl or Spirit but a gross material Salt, which very easily can be severed again from this small quantity of the extracted *Sulphur Cupri*, if it be dissolved in water, and a corrosive dropped thereinto; for then the *Alcali* uniteth with the corrosive, and lets the extracted Sulphur fall to the bottom, which after exsiccation is a powder; but what would become then of our Philosophers doctrine, who will have, that after this Gold-like *anima* is severed from the body, it is to be coagulated and fixed; but how can it be coagulated, if it be not first reduced to a Liquor by an essential solvent, that is, so softened, that it remain an Oyl, or fusile penetrating

ting ſpiritual ſubſtance, after its ſeparation from the body, which is the true mark or ſign, that this Gold-like *anima* is eſſentially and naturally unlockt, and untyed from its inmoſt center; ſuch an excellency can the groſs material *Alcali* not afford, as may be ſeen by that ſmall quantity of the precipitated Sulphur, although the ſame alſo hath its rare Vertues. Alſo let no man fancy that ſuch an Eſſential ſolution may pe performed by the ſpirit of Wine, that if one ſhould take this *Alcali* after it hath received that little quantity of the *anima Cupri*, and grind it very ſmall, and then poure upon it highly rectifyed Spirit of wine, and ſet it to extract in a warme place, that in this manner the extracted Tincture of the Copper ſhould come into the Spirit of Wine, and by means thereof, and from the ſame obtain an Eſſential moyſture, and be changed into a penetrating oyl; No, you are out, the Spirit of Wine is farr too weak, being nothing but common Water for the moſt part, for a whole pound of the ſtrongeſt Spirit of Wine will not yield much above half an ounce of Eſſential Salt, how then ſhould ſuch a far diſperſed

Vertue

vertue be able radically to mollify this concentred ſubſtance of the Copper, there is no parity at all betwixt them both, but there is required a concentred ſpiritual penetrating fire for this purpoſe, ſuch as is all power, Spirit and Life, what ſhould ſuch a watry Vapour be able to prevail, as the *Spiritus vini* is for the moſt part. And although the *Spiritus vini*, ſtanding upon ſuch a tinged *Alcali* in digeſtion, is changed in colour and turneth very red, yet it doth not follow therefore, that this Tincture is from the Copper, but is barely and only from the *Alcali*, whereof it attracts, ſome ſubtle atomes, by which it is coloured, which you may be aſſured of by this experiment, *viz.* pouring ſpirit of Wine upon ſuch a bare fiery *Alcali*, which hath not been uſed for extraction of the Sulphur of Copper, and ſetting it in digeſtion, for then it will be as fairly coloured upon this, as upon the other, containing the few atomes *Sulphuris Cupri*. Therefore it is very neceſſary, and unavoidable neceſſity requireth it, that (if you mean to obtain this noble Tincture of the Gold-like ſoul

of

of the Copper) the fiery material *Alcali* be firſt made Spiritual, Volatil, penetrating and active, which is not to be done, as moſt Readers do conjecture, that the *Alcali* being a ſalt, is to be diſtilled and forced over as they do other ſalts, mixing them (for to keep them from melting) with Earth, Lome, or the like; and ſo forcing them over by the ſtrong power of fire into a vapour and ſpirit; No, ſuch a ſort of volatiliſation doth not ſerve our turne; for although the *Alcali* in this manner may be forced over into a Volatil ſpirit, and the ſame alſo be of very great vertue in Phyſick, yea far exceedeth all other *Medicamenta, Diaphoretica, Incidentia, Reſolventia, Deopilantia, Maturantia, Corroborantia*, which are to be found in any Apothecaries Shop, as every one that will prepare and uſe it upon this my recommendation will find with admiration and great profit to the ſick, yet this ſerveth not for the extraction and Eſſential reſolution of the Tincture of Copper, becauſe it hath been too much weakned in the diſtillation, having left the moſt part of its natural fieri-

fierineſs with the Earth or Clay, wherewith it is mixed for to fit it for diſtillation, its fierineſs having acted and conſumed it ſelf thereupon, and ſo loſt its former fiery powers in ſo much that by ſuch a diſtillation there cometh over a very effectual ſpirit for Medicine, but very mild in taſt, and far too weak for our purpoſe: But here the *Alcali* muſt be raiſed ſo, as that it retain its fiery mollifying Vertue, yea that it may become much more powerful and penetrating, which is to be brought to paſſe by its like, *viz.* by an other like fiery *Alcali*, but that this is to be Volatil, for if this were not Volatil, it could not volatilize the other, for none can give more then he hath himſelf, or beyond what is in his power. Such a Volatil *Alcali* muſt firſt be got by art from the ſame ſource, from which the fixed *Alcali* is riſen, *viz.* from an Oylie Subſtance, for a true *Alcali* can come from no other, but from the Oyly *Principium*, and therefore you muſt hold to the oyly ground, and endeavour to turne the ſame into an *Alcali* Volatil. Now if you would do it by force

force of fire, you would get no Volatil, but a fixed *Alcali* again; and therefore it must not be done by such a violent way, but by a friendly one, such as is according to nature, which way and unchangeable Law is this (as I mentioned before as much as serves for our purpose) that like delighteth in its like, attracteth the same, and uniteth the same with it self, and changeth it into its own Nature. Now if you will turne and change your Oyly substance, according to this immutable rule of Nature, into an *Alcali*, you must mix or unite the same with nothing else but an *Alcali*, and keep them together for a sufficient time in a gentle heat, and the fieryness of the *Alcali* will powerfully act into the subtle attenuated Oylie substance, which you joyned thereunto, and transmute the same, and because it is of the like Nature, property and substance (in regard that the *Alcali* also rose from an Oyle) therefore it changeth the same also by its strong fiery force into its nature, and turneth the same from a subtle spiritual, thin Oylie substance into a fiery salty

Alcali,

Alcali, and being done gently, there is no violence offered to the Oylie *principium*, as it happeneth when the fire *per* force turneth the Oyl into an *Alcali*; therefore it remaineth in its former Volatlity, insomuch that you have obtained an *Alcali* volatil. But because these two are very intimately united and tyed to each other, therefore if you begin to force your *Alcali* volatil by the strength of fire, the fixed *Alcali* must also rise with it, because of the similitude of Substance, whereby they cleave to each other, and are inclined to abide with each other: for as before by reason of the uniformity of substance the oyly spiritual substance was changed by the *Alcali* into its salty *Alcalical* nature, from such a ground as is according to Nature: So now on the other side the fixed *Alcali*, because of the great affinity betwixt them, accompanieth the *Alcali* volatil, and turnes together with it into a Volatile penetrating, concentred spirit, which is altogether power, Fire, Light, and Life, and in this manner you obtain that which is necessary for this our purpose *viz.* for the essential solution of metallick

lick Sulphurs; whereof to ſpeak any more would be unneceſſary and Superfluous, in regard that our faithful well deſerving Philoſopher hath deſcribed the ſame clearly and expreſly in divers places in his Relict Writings; and the like hath been done alſo by the ſharpſighted and deeply Learned *Raymund Lully*, where the Reader will find it with all circumſtances: and therefore remain but with theſe two Authors, and do not ſeek for it further from any other, and you will truly find ſo much inſtruction in them, as you ſhall need: unleſs that by the juſt judgement of God the eyes of your underſtanding be blinded, becauſe of your pride, covetouſneſs and worldly pleaſures, for then you will truly not apprehend any thing of it, but they would be ſealed books and meere riddles to you. Now this ſpiritual fire and ſoftning eſſential Water ſeparateth the pure *Anima* from the Metallick Body, and diſſolveth the ſame in ſuch ſort, that it is reduced, *ad primam materiam*, ſoftned to the inmoſt Center, and become a penetrating

ting ſpiritual ſubſtance or *quinta eſſentia*: But this ſpiritual fire hath not only the efficacy juſt now ſpoken off, but alſo barely of it ſelf and alone, hath ſuch great virtues in Phyſick, that its manifold and innumerable efficacies are highly to be admired at; for it is ten times more powerful in operation, than the former Spirit, which is forced by a ſtrong Fire from the *Alcali* mixt with clay, which for all that in its Virtues ſurpaſſeth the uſual Medecines, as the Sun exceedeth the Moon in ſplendour; And this Fiery Spirit is the ſame, which our Philoſopher thus highly commendeth to all faithful Phyſitians, ſaying: *In paſſivâ deceptione Scholarum humoriſtarum cap.* 1. §. 89. theſe notable words, worthy to be marked with golden Letters; *ſin verò penitiori receſſu aliquid pertinacius occultiuſque reſtiterit, aſſumenda ſunt Alcalia Volatilia, quæ inſtar ſaponis cuncta abſtergunt; mirum ſanè, quantum Sal Tartari, vel unici, volatile factum, non præſtiterit, nam omnem è venis amurcam detergit, & obſtruentium contumaciam, diſpergitque Apoſtematum ſuſcepta conciliabula. De*

hoc

hoc ſalis (& non olei) ſpiritus; verum eſt illud Paracelſi, quòd quocumque non attigerit, vix alius potentior perveniet; And he ſaith alſo further, that they are equal in Virtue unto the great Medicaments, and by reaſon of their ſubtle penetrating nature do reach to the fourth digeſtion, his words are theſe. *In poteſtate medicaminum §.65. Fixa Alcalia ſi volatizentur, magnorum Pharmacorum poteſtates adæquant, quippe vi inciſionis, reſolutionis & abſterſionis, delata uſque ad limen quartæ digeſtionis tenacitatem coagulatorum in vaſis fundamentaliter tollunt.* And therefore it is highly to be wiſhed for, that the Modern Phyſitians would be perſwaded by our Philoſophers intimation of the great Virtues of the Volatiliſed *Alcalies*, to endeavour to get this excellent Treaſure of health, and to employ it to the profit and great joy of their Patients: And although this one reaſon would be ſufficient, to move them careſully to endeaver this preparation, yet there are two other great advantages more to be expected from thence, *viz.* that not only the Eſſences of all Metals, and of the

whole Mineral Kingdom are to be obtained by the means of *Alcalies* Volatil, as I have mentioned in the precedent Chapter with all circumſtances; but alſo hereby, as by a ſure foundation, and the firſt ſtep as it were, they may attain unto the knowledge of the ſo highly commended univerſal *Menſtruum*, the Liquor *Alcaheſt*, which ariſeth from this very ground, as our Philoſopher ſaith expreſly, *de Lithiaſi, cap.* 8. §. 2. where he anſwereth unto thoſe, which deſired to know of him, how to prepare the Element of Fire out of copper? that the myſtery of the Liquor *Alcaheſt* is required thereunto; now ſince the *Alcalies* Volatil do bring the ſame to paſs, it muſt needs then follow, that the Liquor *Alcaheſt* floweth from this ſource, wherein I have been confirmed ſo much the more by our Philoſophers Annotation written with his own hand in *Paracelſ.* his great Chirurgie in the Margent. p. 102. in fol°. upon the preparation of the Tincture of Gold, where *Paracelſus* teacheth to poure *Alcool Vivi* upon the *Calx Auri*, and that the ſame will extract the

Anima

Anima Auri, where our Philoſopher writ thereunto: *Niſi Sal circulatum in ſit ſpiritui Vini, Tinctura ex auro non tranſit in eum.* Now in regard the *Alcalies* Volatil ſhew forth the ſame Virtue in extracting of the Metallick Tinctures, as our Philoſopher attributeth here unto the *Sal circulatum*, it muſt certainly follow, that both theſe proceed from the ſame Foundation; which alſo is further confirmed by this, that our Philoſopher *de febribus* cap. 14. §. 10. doth refer himſelf to *Raimund Lulli*, as poſſeſſor of the Liquor *Alcahеſt*, in whoſe relict writings we find the Doctrine of the Volatiliſation of *Alcalies* more excellently and largely handled, than in any other Philoſophers books; and therefore *I* alſo commended him together with our Philoſopher moſt of all to the Reader: from all which, as infallible arguments, *I* do conclude, that by diligently exerciſing himſelf in the Volatiliſation of *Alcalies*, one may aſcend as by a ſure ſtep unto the Myſtery of the Liquor *Alcahеſt* it ſelf, whereunto God will raiſe his Elect Workmen.

CAP. IX.

How the extracted Tincture of Copper is further to be carried on to perfection; and how it performeth its Virtue and operation in the Body of Man.

THe Copper being not ſtated in ſuch a perfection by Nature as gold is, therefore the way to proceed with Copper, concerning its final perfection is different from the proceſs of gold in this point; for when the Tincture of this is ſeparated from its Body, it needeth no further perfection, but then the *Anima auri* is already perfect enough, becauſe it had obtained its perfection already by Nature, and its Maturation, before it came to the hands of the Artiſt; yet hereby is not denyed, but that this by nature perfected Tincture may be made perfecter yet, and advanced to a *pluſquam* perfection, for the ſame

may

may very well be performed by the Noble Art *Chymia*, as the books of the Wiſe do abundantly teſtifie: But this is beſides our purpoſe here, it being my intent only, according to our Philoſophers guidance to ſubſiſt in the ſingle perfection and to ſet forth the ſame, and becauſe the tincture of Gold hath the ſame already by Nature, there needeth no more but to adminiſter it to the ſick and neceſſitous; but the caſe is not the ſame with the Tincture of Copper; for the Copper and its Sulphur is not fixed, but of a middle condition betwixt the throughly fixed Gold, and the totally Volatile Minerals, and therefore its *Anima* could eaſily be deſtroyed and conſumed by the Violence of fire, if it ſhould not diſcreetly be handled; and therefore it is neceſſary, that according to our Philoſophers doctrine this Gold-like, cleanly ſeparated *Anima* be Coagulated and fixed, and this by the Virtue of Fire, which is able to ripen all imperfect things, and to make them durable. But the Fire muſt be ordered in this buſineſs, according to the ordinary

courſe of the whole Nature, which from year to year without ceaſing doth maturate and concoct unripe things to their higheſt perfection, which maturation is performed by ſteps, beginning with a gentle and weak degree of Warmth, and ſo riſing till to the higheſt degree of the greateſt heat, whereby at length perfect maturity is obtained: And this ſame muſt be the way of your proceeding, and therefore you muſt know, how to govern your Fire according to Nature, that you do not give it too ſtrong before the time, for elſe you would burn and ſpoyle this Noble Gold-like flower, inſomuch that afterwards it could not ſhew forth the tenth part of that efficacy, which elſe it might, being agreeably unto Nature digeſted, and Fixed ſlowly and by degrees. But that it may be the plainer to you how to proceed, and that you may not eaſily miſtake, obſerve but, and mind well the words of our Philoſopher, *in Duumviratu.* §. 9. where he ſaith firſt, that it muſt be coagulated, and afterwards fixed; Now you know, that Coagulation is

to

to be done by a farr gentler degree o Fire then fixation; and therefore be but guided by theſe two words, and firſt Coagulate ſoftly, in regard that it is become like Oyl by the Fiery moyſture of the Philoſophick *Menſtruum*, which not only reduced the *Animæ Cupri* back to its firſt radical moyſture, that is to ſuch a State, as it was in, at its firſt riſe or beginning; and therefore alſo by all the Wiſe is called *Reductio in primam materiam*; but alſo this radical moyſture of the Gold-like Tincture of the Copper hath ſome part of the eſſential moyſture of the *Alcali* Volatil remaining with it ſtill, as I mentioned in the precedent Chapter, wherewith the inmoſt of the Tincture, by reaſon of their uniformity in ſubſtance, hath ſo united it ſelf, that each one is inclined inſeparably to remain with the other; And therefore this Noble Oyl muſt firſt be coagulated by a ſlow pace, to the end that it may contract it ſelf, and ſo thicken and grow tough and hard at length. And this being performed, then afterwards, the other word of our Philoſopher *viz.* fixation

muſt alſo be effected, and ſo the coagulated powder leaſurely carried on to ſuch a fixation by the augumented degree of Fire, that it may be able to undergo the ſtrongeſt force of fire without change or damage, and then it is throughly perfect. To which perfection it muſt of neceſſity attain for to deſerve the name of *Sulphur Philoſophorum*, and to be able to cure all diſeaſes: *Sulphuribus enim mineralium*, ſaith our Philoſopher p. 460. *correctis atque perfectis, tota morborum cohors auſcultat.* Before they are brought to this paſs, *viz.*, to be wholly perfect, it cannot be expected that all diſeaſes ſhould yield unto, and flee from them, and therefore their advancement unto perfection muſt of neceſſity be ſo ordered and carried on, as even now hath been taught. And when you have brought your buſineſs to ſuch an happy iſſue, you will have ſuch a perfect Medicine, as cureth not only *Univerſaliter* all diſeaſes as a true *Panacæa*, but alſo performeth its operation clean otherwiſe than all other Medicaments, whither made of Vegetables or Animals. For the *Sulphura*

phura or *animæ metallicæ* being a meer fire (and therefore alſo called by the Philoſophers *Elementum ignis*, in Metals and Minerals) they alſo performe their operation, as fire uſeth to do according to its nature, *viz.* by warming or illuminating; ſo this noble Tincture of Copper ſheweth forth its vertue in warming; hence it is called by our Philoſopher *excellens calidum*, very much warming in *Duumviratu. §.9* And then ſecondly, by Illumination, for it illuminateth and raiſeth the life-ſpirit, called by our Philoſopher *Archeus*, and mindeth the ſame of its office, furniſhing it alſo with Light, Power and Vertue: for although this noble Tincture hath no combuſtible or conſumptible Light now, nor is ſuch as it was before in its firſt riſe, as likewiſe Gold it ſelf, *viz.* a combuſtible Sulphur, and ſo conſequently a terminat or extinguiſhable Light, and therefore alſo now doth not light forth after a common or viſible way, as the kindled *Sulphura Mineralia* do; yet notwithſtanding the ſame being ſtated by art into a much higher and more excellent condition then it was by

by nature, doth now *lighten* in a far more eminent way, and casteth forth its unchangeable and interminable light and splendour; for now, as its nature is invincible by fire, and so become a far more excellent fire than the common: so likewise its light is far more eminent and reaching than the common corruptible light, because that its light is interminable and such as will never cease, in regard that its Light answereth the nature of its substance, which being incorruptible, consequently its Light also is indestructible and *inconsumptible*; and therefore being received into the stomack of Man, the stomack cannot act upon it, nor change it; but only suffereth it self and its indwelling *Archeus* to be warmed, illuminated, and irradiated by this heavenly Tincture, which done, this Tincture without any change goeth away through the natural draught, in its former weight, efficacy and splendour; and it is able infinitely again and again to exsert and shew forth the same power, vertue and help, which it hath shewn before, if it be pickt out of the excrements and made use of again. Our Philosopher teacheth the same very profoundly, and

with

with a through ſatisfaction unto a *truth deſirous* mind, whereof I will here ſet down a ſingular paſſage of high concernment, out of his book and tract called, *In Verbis, Herbis & Lapidibus magna eſt virtus*, that you may have it here together, and need not look for it there: Mark and ponder the ſame well, for many Myſteries lie hidden in it. His words are theſe, *Radialis commiſtio argenti vivi admiranda eſt, ſi argentum vivum macereturin magna aquæ communis quantitate; hæc namq; etſi ne minimum quid de argento vivo in ſe ſorbeat, aut ad ſui naturam convertere queat, attamen ab argento vivo proprietatem, non item ſubſtantiam mutuat, ſic ut pota aqua ejuſmodi necet lumbricos univerſos & aſcarides, exiſtentes etiam, quò potus iſte nunquam pervenit, quippe qui mox totus in lotium rapitur, fitq; aqua iſta contra lumbricos validior, ſi ſemel cum argento vivo bullierit; ſic unica uncia argenti vivi millies poterit menſuram aquæ inficere, attamen permanere in pondere & proprietate priſtinis. Sic nempe Scholæ etiam invitæ addiſcunt, quod quædam agentia citra paſſionem aut reactionem patientium, liberè ſemper, indefeſſiſque viribus agant, & perſtante eodem*

dem ſui ſemper pondere. Argentum vivum nempe agit in aquam, eique impri mit ſui characterem, non tamen viciſſim quidquam ab aqua repatitur. Manifeſtum eſt itaque, quod vis quædam medica transferatur, mutetque ſuum ſubjectum naturale, et abeat in objectum peregrinum ſolo velut radio vel aſpectu ſui, ita tamen ut licet objectum peregrinum acquirat exoticam ſibivim, agens tamen inſpiranſque initium, ne quidquam de ſuo priſtino robore aut pondere amittat, remittatq; fit nempe id abſq; ulla argenti vivi paſſione, diminutione, mutatione, debilitate aut alteritate. Exemplum ſanè hoc loco adductum inſervit argumento de virtute propemodum infinita remediorum celebranda. Quæ res poſtquam in Mineralibus ſæpè ac diverſi-modè ſubter experientiam tracta fuiſſet, me edocuit tandem, quod antehac nemo mortalium fortaſſis adhûc opticè atque intus perſpexiſſet; qualiter remedia abſtruſiora operarentur, quodque nimirum citra ſui diſſolutionem aut interitum, citra ſui penetrationem, intro-admiſſionem, commiſturam & commutationem liberè etiam eminus, agant in ſopitum vel ſuccenſum Archeum, ſolo quaſi ſui aſpectu, irradiatione vel ejaculatione ſuarum virium in medio productarum, retentis adhuc

huc priſtinis & non mutatis (NB) ponderе & proprietatibus, adeoque TESTANTUR EJUSMODI ARCANA, SE INFINITÆ BONITATE PROPINQUA, *dum propemodum ac quaſi infinitas ſenſim vires ſpargant. Quapropter non impunes manebunt medici, dum pauperes quandoque ſe neglectos ejulabunt in judicio noviſſimo, qui abſque impenſis ullis facilè atque obiter ſanari potuiſſent. Igitur arcana nequeunt unquam abire in alimentum, quia ſervant ſuos fines, ut quæ non in cibos, ſed in pharmaca ſunt deſtinata, pharmaca perſeverent intrò aſſumpta: incipiunt namque in ſtomacho (quem animæ ſedem alibi ex profeſſo demonſtravi) radium directum ſuarum virium ac virtutem dotalem exponere, & quorſum à Deo deſtinata ſunt, unde demum in totum corpus ſpargitur hauſta in Archeo vis radialis irrorata, & ſanitas inde ſuccedens avidè ſuſcipitur. Sic nimirum oblatis hujuſmodi univerſalioribus remediis contingunt ſanationes, quales prodidi in fonte naturæ contingere ac eidem deberi, qualesque* Paracelſus *pollicitus eſt, ac dein* Butlerus *me ſpectante, minima videlicet confermentationis applicatione*

eſt

eſt executus. Certè poſtquam hæc ſpeculatio penitiori contemplatione me ſub ſe attraxit, clariſſimè ac opticè quaſi cognovi, in cauſis occaſionalibus ac in productis excrementitiis quidem hærere ſordes, peculiarium morborum ſuſcitatrices; attamen ipſum morbum totum ejuſque remedia, conſidero in Archeo ſcilicet alterato vel pacato, adeoque minimo attactu, vibratione, jaculatione, imò ſolâ radiatione ſive illuminatione (modò in ſede animæ ſenſitivam vitam attigerint) perfici ac compleri ſanationes, non habito cauſarum occaſionalium aſpectu. Idque potentius aſpicio in Mineralium remediis Sulphureis, putà in Sulphure Veneris, ſtibii, ac potiſſimum in Sulphure Glauræ Augurelli: *quæ Nympha alio nomine proprio caret hactenùs. Etenim ejuſmodi Sulphura, quia longius diſtant ab humanâ natura, quam tota vegetabilium cohors, atque interea inſignes dotes à Datore obtinent, ita quoque pleniſſimè & pertinaciter reſiſtunt, ne à digeſtivâ in alimentorum rempublicam deflectant, atque ideò ſervent geneales ſui poteſtates liberas & infractas. Manet nimirum Mineralium craſis integra, aptiorque ad diſpergendum radium ſui in*

Duum-

Duumviratum ſedem animæ. Sic nempe Mercurius Diaphoretieus ultimatum ſuæ Entelechiæ ſcopum acquirit per ruborem Sulphuris aſcendentis, cui Sulphur Mercurii unione indiſſolubili nectitur; Hactenus enim Mineralium Sulphura ſub Vulcano adipiſcuntur extremum intentionis medentum complementum. Hortor itaque tyrones addiſcant Sulphura ſpoliare vi peregrinâ ac virulentâ, ſub ejus nimirum cuſtodiâ abditur ignis vitalis, Archeum in ſcopos deſideratos placidiſſimè deducens. Sunt videlicet Sulphura quædam, quibus correctis atque perfectis tota morborum cohors auſcultat, utpote quorum pluralitas in unitatem Archei, tanquam in pugnantem pugnum contrahitur. Hoc pacto in ipſa animæ ſede combinatoque Duumviratu, amentiæ appoplexiæ, caduci, paralyſes, vertigines, aſthmata, hydropes, atrophiæ, immaneſque defectus annihilari vidimus, ſtupente ſcilicet ipſa natura.

By which excellent diſcourſe four ſecrets are diſcovered: Firſt, that the Sulphurs of Metals and Minerals, by the Artiſts hand being corrected and perfected, or brought to the higheſt perfection, *viz.* fixation, do then univerſally

verſally heal all diſeaſes. Secondly, that they ſhew forth this heavenly vertue after the nature and manner of a ſhining Light, enlightning all dark places and corners, that even ſo the Metallick fixt *Arcana medica* with their ſplendour and wonderful Light (by God beſtowed upon them) do illuminate and irradiate the *Archeus*, which is darkned and obumbrated by Diſeaſes, injecting new powers of Light into him, and raiſing him to a new Life, in which ſenſe I gave this Treatiſe the Title of a Medicinal light, becauſe therein *I* plainly ſhewed (out of our highly gifted and illuminated Philoſopher) the way to obtain ſuch a glorious Light, eminent for the reſtoring of health, inſomuch that every one that is choſen for it by God, and borne to it by Nature, and ſo is *dupliciter electus*, may eaſily attain to this Myſtery of the Light of Nature. Thirdly, this Text teacheth alſo, that theſe Metallick *Arcana* of Light, after they have afforded their great help and ſhewn forth their power, are never a whit diminiſhed either in their ſubſtance or weight, but remain in their

their former quantity, and unchanged and incorrupted in their heavenly vertue, power and quality, and may be used again and again without end. Fourthly, that these three now mentioned great Vertues and unexpressible powers, have their rise from the neerness of the Metallick *Arcana* with the eternal infinite goodness, which is the invisible heavenly substance, and that as to their inward root, they are one degree neerer to, and deeper in the interior heavenly World, than all other Visible, Palpable and Corruptible created things, as our Author intimateth in these words; *Adeoque testantur ejusmodi arcana, se infinitæ bonitati propinqua, &c.* Which great wonder of God and Nature, hitherto utterly unknown to, and hidden from Men, hath by divine irradiation been discovered as it were afar off, by our Philosopher, but not so genuinely and intirely known to him as to all its parts, as it was to that highly illuminated and anointed instrument of God, the *German* or *Teutonick* Philospher and wonder-man, *Jacob Bohmen* of *Gorlitz*, who not only in his books *de signatura*

rerum de tribus principiis, *Mysterio magno de Triplici vitâ*, and more others, doth very profundly and compleatly explain this Mystery, but also speaketh of and teacheth other and the greatest mysteries of God, and of his manifested Nature, with such exuberant wisdom, that one must be astonished at the great and profound knowledge, which this highly illuminated Man of God had, as well in divine as natural secrets, and by the command, instinct and merciful will of God hath left unto us in his books, whereof he writ above thirty. Wherein are comprehended the greatest hitherto hidden Mysteries of God, what he is in his Essence, and in his holy Trine-Number or Trinity of persons, how before all created visible things he hath created an eternal Nature, of which afterwards he made the Angels, and how it came to passe, that some fell and raised the eternal otherwise hidden darknesse for their eternal habitation; Others, on the other side, persisted in the place of their Creation, and so are confirmed in their state of holiness; Also, how God further

further in the room of the fallen and rejected Angels created Men in the very ſame place, from which *Lucifer* was thruſted forth or ejected, and how that *Lucifer* envying this happineſſe unto man, ſeduced and perſwaded him to fall from God, and cunningly beguiled him; all which the infinite mercy of God knowing from eternity, reſolved already from Eternity with himſelf, to look in mercy upon this poor, by the ſubtlety and fraud of Sathan, fallen Man, and to come to his aſſiſtance with his holy ſubſtance of the inexhauſtible Loves-Source it ſelf, to unite the ſame with the fallen humane Nature, and ſo with a ſtrong might and Divine power to deſtroy the deſign of Sathan, through the fallen humane Nature, and ſo eternally to poſſeſſe his former Seat or Throne; and how all this properly came to paſs that the eternal infinite God united himſelf indiviſibly with humane Nature, and by ſuch an union opened again the Gate unto the Kingdom of Heaven unto all Mankind: And how Man muſt be born again the ſecond time through this, and ſo united again

with the ſubſtance and body of God, and become a true child of God, borne out of him, and in this manner may eternally be and remain with him. All this and very many other Myſteries of the like nature; as alſo of the exterior Nature of Metals, and their heavenly Vertues, of Hearbs, Beaſts, Sun, Moon and Stars, and of the generation of the whole Nature, and all exteriour viſible things, yea of the great ſtone of the Wiſe alſo, are in his books ſo profoundly and knowingly handled and deſcribed, that every hungry and truth-deſirous mind cannot ſufficiently rejoyce and delight himſelf in ſuch a high light and expoſition of ſuch hitherto unheard of, and altogether hidden wonders, and I am of opinion, that the bottomleſſe mercy of God hath ſet up this *Jacob. Böhme* (whom the learned after his death by reaſon of his great wiſdome called the *Teutonick* Philoſopher) and alſo this our Philoſopher *Helmont*, as two bright-ſhining torches for this preſent age, which is the dregs and ſinck of all ungodlineſs, unbelief, wickedneſſe, and perverſe damnable life, to try whither this

this Modern Lip-Chriſtendom, which is quite dead as to God, and totally alienated from the Life of God, will open their eyes and ſee by this double Light of his mercy ſet up, and ſo acknowledge or own God their moſt bleſſed Creator, walk in his light, and bring forth the due fruit of Holineſſe and Obedience, before the terrible Wrath of God ruſh in upon them conſuming, devouring and deſtroying all ſuch unfruitful Trees, which Vengeance is already begun: Therefore, Happy and Bleſſed is he, that acknowledgeth the ſame, and followeth this Light, which God by theſe two Men of wonders mercifully granted unto us, and entereth into the way of true child-like obedience of faith, for to be a true Labourer in his Vine-yard, as a good huſbandman over the work of the Lord, ſuch a one may confidently hope for the fruit, which God by theſe Inſtruments promiſed unto us, and not only receive them yet in this World, but alſo enjoy them eternally. Therefore be admoniſhed, O you Phyſitians, ſuch as have yet a ſpark of the

Child-like fear of God in your hearts, by what the *tuba* of this Age, our Philoſopher, *in præfatione ſuper Ignotum hoſpitem morbum*, ſaith §. 9. 10. *Moneo hortorque ſapientes hujus mundi, quod errores & inſcitiæ Medentum non ſe mihi paulatim aperuerint, ac ſenſim intrârint in animam meam, ita quod unum poſt aliud conceperim aut meditatus ſim; nimirum quòd primum conſiderarem ſcholas deceptas circa miſtionum. Elementarium congreſſum, temperiem, complexiones, morboſaſque diſtemperaturas, inde verò provolutus eſſem circa errores Catharrorum, ac deinceps demum quæſiiſſem radices, cauſas & quidditatem morborum ac remediorum. Nil ſanè horum. Nam ſi unum poſt aliud mihi innotuiſſet, exiſtimaſſem omnem hujuſmodi progreſſum, eſſe rationis ac Phantaſiæ inductiones erroribus atque fallaciis opportunas. Sed poſtquam totum ſimùl, nempe Medentum inſcitiæ, tàm in cognitione cauſarum, morborum, quam remediorum & applicationum, unicâ lucis fulguratione conceptum intellectualem obumbraſſet, indubiè cognovi, hoc talentum ad proximorum utilitates datum, idecque propinandum Cathedris, à quibus*

bus correctio expetitur expectaturque, iisque ſub indictione gravioris pœnæ ſerio proferendum.

CAP. X.

That the Sulphur Philoſophorum *is alſo to be had from other Metallick bodies, beſides the Copper.*

THere will be not a few, which after they have read the, by me cleared, Doctrine of our Philoſopher, concerning the *Sulphur Philoſophorum*, may chance to be of opinion, that only the Tincture of Copper is that highly commended Sulphur of the Wiſe, and that we muſt remain only with this Subject, and only thence look for this Noble treaſure of health. But no ſuch matter; for the *Anima Cupri* is called *Sulphur Philoſophorum*, not in regard of any ſingular prerogative and precedency it hath before other Metallick bodies, but only therefore, becauſe it is conducible for a long and healthfull Life, and therefore as

a great ſecret is only ſought for by Wiſe and Underſtanding Men, who aimed not at mony, riches, honour, pride, and Luſt of the fleſh, nor would they ſpend their precious time upon ſuch fading muck, but on the contrary they employed all their underſtanding and knowledge (vouchſafed unto them by God upon their hearty prayers) hereupon only *viz.* how to preſerve a ſound mind within a ſound body, and to make this uſe of the Virtues which God endowed Nature withall, that they might remain in health and enjoy a long Life, thereby to have the fruition of the great wonders and guifts of God for many years, and ſo to be able in health to bear much fruit unto their gracious Lord God, as faithfull Labourers in his Vineyard, as our Philoſopher witneſſeth in *Eutler*, pag. 473. in theſe words: *Nihil æque victorioſe in humidum radicale agit atque primum ens Cupri, vel ad vitam longam Sulphure Vitrioli eſſe benignius, utpote quod idcirco Sulphur Philoſophorum indigetat*; and *in Duumviratu* ſaith he: *Sulphur Cupri inter arcana ad vitam longam, &*

catervam

catervam aliquot morborum fugandam, commendabile; and *de Lithiaſi* cap. 8. §. 8. he ſaith: *Cum Sulphur iſtud externum, quale è Cupro trahitur, non ſit neceſſarium metallo perfecto; Cupro autem iſtud Sulphur ſit à Deo inditum, ergo neceſſe eſt iſtud Sulphur Veneris habere ſuos fines ad neceſſitates ingrati hominis conducentes, pro infirmitatibus ſcilicet humanis, ſupra omnem metallicæ perfectionis dignitatem.* In regard therefore, that the Tincture of copper is called *Sulphur Philoſophorum* only for this reaſon, becauſe it is advantageous for a long and healthy Life; but now ſuch an univerſal Medicine alſo may be made of other Metallick Bodies; it muſt needs follow, that in other Metallick Subjects alſo ſuch a *Sulphur Philoſophorum* may be found, and that it is not neceſſary to remain only with the Copper; but that I treat moſt of Copper in this book, and make but little mention of the other Metallick Bodies, is done therefore, becauſe *I* propoſed unto my ſelf to ſubſiſt in our Philoſophers Doctrine, which he left unto us, and intended moſt of all to clear the

ſame

ſame in this Treatiſe, whom, becauſe he maketh mention of the *Anima Cupri*, I followed here. Elſe, all Metallick Bodies may thus be proceeded withall and analyſed, and the Tincture obtained in like manner, as here of Copper hath been taught, which by due maturation having attained unto its perfection, is likewiſe the Philoſophers Sulphur, as well as the Tincture of Copper; And therefore the method pointed out for to obtain from Copper its *Anima*, may alſo be obſerved in diſſecting of other Metallick Bodies, and it is not neceſſary to enlarge further of it, they being all comprehended within the compaſs of one and the ſame proceſs; But let not the Reader think, that by the word Metallick Bodies, I mean only the known, and by every one called Metals, as Gold, Lead, Tin, Iron, &c. by no means, for if this had been my meaning, I would not have put Metallick Bodies, but Metals in the Title of this Chapter; but by the word Metallick Subjects I underſtand ſuch Minerals, which have the like fixedneſs as Metals, which though

though they may not be melted like other Metals, yet therefore are to be named Metallick, becauſe they have not only the like fixedneſs ; all Metals, but alſo approach very near unto Gold in point of fixedneſs, and conſequently *I* underſtand by the word Metallick bodies, as well all Metals, as alſo all that hath the like conſtancy as Metals have : But that in ſuch Metallick Subjects the like virtue, yea as high is engrafted as in the Metals themſelves, yea almoſt as good as in Gold, let not the Reader think it ſtrange, but rather hear firſt, what the highly guifted *Paracelſus* hereof mentioneth, and afterwards underſtand alſo my information ; Now *Paracelſus* intending to ſhew, which Subjects beſides the known Metals participate of the *primum ens auri* (which is the true *Sulphur Philoſophorum*) ſaith *de ſeparationibus rerum naturalium. p. m. 906. ſub titulo* of the ſeparation of Minerals : Now it is further requiſite and neceſſary to treat of thoſe things whereof Metals grow and engender, as the three *Principia*, *Mercurius*, *Sulphur* and

and *Sal*; alſo other Minerals, in which the *primum Ens Metallorum* is found, that is the ſpirit of Metals, as you ſee in *Marcaſites*, *Granats*, *Kakimia*, *red Talck*, *Laſur*, *&c.* and the like, wherein we have found the *primum ens auri*, by the degree of *ſublimation*, &c. of this *primum ens* you are to know, that it is a Volatil Spirit, which ſtill lyes in the Volatility, even as a Child in the Womans womb, (and therefore alſo theſe *Sulphura* are called by *Paracelſus* in other places *Sulphura Embryonata*) which ſometimes reſembleth unto a Liquor, and ſometimes unto an *Alcool*. Now he that intendeth to have the *primum ens* of every one of thoſe bodies, and to ſever the ſame from thence, muſt of neceſſity have great experience in the *Spagyrick* Art, and have much worked in *Alchymie*, elſe he will little effect here, but rather looſe his labour. But for as much as concerneth the ſeparation of Minerals, it is to be noted, that many ſuch things are ſeparated by the degree of ſublimation, the fixed from the unfixed, all ſpiritual and Volatil bodies

dies from the fixed, and in like manner as you have underſtood of Metals, ſo with all the other Minerals one and the ſame proceſſe is to be uſed through all degrees, as the Spagyrick art doth teach, &c. Hitherto *Paracelſus*. Whereby we clearly ſee that one and the ſame proceſſe is to be uſed to ſever the pure, or the *Primum Ens*, that is, the gold-like ſoul from Minerals (as *Paracelſus* calleth them here, but by me are tearmed Metallick bodies, not only in regard of the forementioned reaſon, becauſe they ſtand in the like fixity with metals, but alſo to diſtinguiſh them from other Minerals that are wholly Volatil which properly are called Minerals by me, whereof mention ſhall be made in the following Chapter) as alſo from Metals, and that it muſt be done by Volatiliſation, as *I* have faithfully taught before. Alſo *Paracelſus* teacheth us (what ſubjects thoſe are, in which as well the *primum Ens Auri* (which is the true *Sulphur Philoſophorum*) is contained, as in the Metals, *viz.* in *Marcaſites*, *Garnets*, *Kakimia*, *red Talck*, *Laſur*, *&c.* which though it be certainly ſo, and

experience

experience alſo confirmeth the ſame, eſpecially in the *Garnets* and red *Talck*, in which an extraordinary fair Gold-like Tincture lyes hidden, yet there are other *Corpora* alſo, wherein the *Sulphur Philoſophorum* is as excellent as in theſe, *viz.* in the *Magnes*, *Smiris*, *Vitriol*, *Rubrica*, *Lapis Calaminaris*, and of all moſt rich and plentifully in the *Lapis Hæmathites*, which is throughly repleniſht with the *primum Ens Auri*. And therefore alſo crude and unprepared, if it be but only firſt ground and reduced into a very fine and impalpable powder, ſheweth forth moſt excellent vertues in Phyſick, as experience will verify unto the diligent ſearcher of the ſecrets of Nature. And it is alſo known in the famous City of *Hamburg*, what great cures about twenty years ago have been done there by a Scotch man, who was but an Ideot, inſomuch that all the City were aſtoniſhed at it; but by the envy and hatred of wicked men he was quickly rid out of the way, and killed with poyſon, and is much bemoaned by all, and therefore by the Magiſtrate there (as I am credibly informed)

ed) is ſet a great ſumme of money to find out him that hath committed that murther. Now this man uſed nothing elſe but the *Hæmathites* ground to an impalpable powder, and afterwards ground with oyl of Fennel ſeeds, as the late moſt Illuſtrious Prince, Duke *Auguſtus* of *Anhalt*, of happy memory hath told me, and with much induſtry got it from the Authour: Theſe great Vertues of the *Hæmathites* are alſo known to many of the common people in divers countries, in ſo much that great Territories are to be found, in which the uſe of it is ſo well known, and ſo highly eſteemed, that they uſe it as a *Panacæa* in all their infirmities, as among the reſt appeared unto me in the Dukedom of *Boruſſia*: for travelling once from my parents in law unto the fair at *Konigsberg* for to buy ſome neceſſaries, *I* took a peaſant with me for to carry my luggage for me, and coming to a Mercers that had all kind of Wares, as Whetſtones, Fireſtones, Table-books and the like, and mong the reſt Blood-ſtones alſo, which the Peaſant eſpying, he made unto me a very low curteſie, and very humble

prayed

prayed me, that I would buy and beſtow upon him ſuch a red ſtone (for he knew not its proper name to call it by) for a fairing, which he would acknowledge for a ſingular favour and love unto him. I demanded what he would do with it? He anſwered, Dear Sir, if you knew what excellent vertues are in this ſtone, you would likkwiſe highly eſteem of it: I ſaid, what can it do? He replyed, This is our Medicine, when we aile any thing, then we grind it very ſmall, and take it with a little Vineger, and thereupon recover our health; Afterwards coming home again, I asked my father in Law, whither that there was ſuch a cuſtome amongſt his Boores, as to take their refuge unto the Blood-ſtone in all their diſeaſes? To which he anſwered, yea, adding, that not only there neer him, but alſo in all that circuit queſtionleſs there was that cuſtome amongſt the Boores. This his Gold-like vertue, his ſignature alſo ſheweth forth, not in his outward appearance of an unſightly brown ſtone, but being diſſolved: For if you make a very ſtrong *Aqua Regis* of the ſpirit of Salt-peter drawn off from common

common ſalt (for common *Aqua Regis*, made after the uſual way of *Aqua fort* and *Salt Armoniac*, diſſolveth ſo little of it, that it is not worth the pains) and diſſolve therein the *Hæmathites* made into very fine powder, keeping it in a due heat: and if you diſſolve alſo of the choiceſt, and pure-fineſt Gold in the like *Aqua Regis*, and compare the ſolutions together, you will ſee, that the ſolution of the *Hæmathites* ſheweth as glorious and of as fair a Gold colour as the other of the beſt Gold, yea rather exceeds in ſplendour. And therefore let not the Reader wonder at it, that *Paracelſus*, and I alſo do hold, that in many other ſubjects, beſides the Gold (which deſervedly hath the pre-eminence above all, and its tincture is *Eminenti Gradu* called *Sulphur philoſophorum* by the wiſe, which none will deny, unleſſe he be quite a ſtranger unto, unacquainted with, and altogether unexerciſed in *Philoſophiâ Chymicâ*) and the Copper, the *primum Ens Auri*, or *Sulphur Philoſophorum* is to be found, their great vertues ſhewing forth the ſame, and as expreſſed ſeals of bountiful nature, convincing us of that truth.

CAP. XI.

That the Sulphur Philoſophorum *may be got alſo of Volatile Minerals.*

WHat I have taught in the precedent Chapter, *viz.* that alſo of ſuch other Metallick bodies which are of the like fixity with the Metals, the *Sulphur Philoſophorum* is to be obtained, this may peradventure ſooner be received and granted by the Reader, than what *I* am now going to demonſtrate, *viz.* that of the wholly volatil Minerals, ſuch as *Antimony*, *Auripigmentum*, *Zink*, and the like, that ſame Treaſure of health may alſo be extracted. However not only Experience, but alſo many wiſe men in their books do witneſſe this truth, which I do intend to prove in this Chapter. And although it be beſides my purpoſe, to treat of the Volatil Minerals, and the treaſure of health contained in them, and that this Treatiſe reacheth only thus far, *viz.* according to our Philoſophers

ſophers Doctrine and inſtruction, faithfully to explain the way to get the *Sulphur Philoſophorum* from Copper eſpecially, and within the compaſs of that proceſſe alſo, how the Tincture of life is to be had of the other Metals and Metallick bodies; yet I cannot forbear (in regard that the *Sulphur Philoſophorum* as well made of Volatil Minerals, as alſo of the fixer Metallick bodies, is altogether of one and the ſame Nature, Property, Power and Vertue) here to mention how that Jewel is to be got of the Minerals alſo. To make it the more plain for the longing ſeeker of Truth, be it known to him firſt in General, that as the Volatil Minerals are very much different from the fixed Metallick bodies, in that the former are altogether Volatil, open, and very neer unto the firſt being; on the other ſide, the Metallick ſubjects are faſt coagulated and lockt up by nature and its fire, and ſo theſe twofold ſubjects, as to their inbred nature and condition, do very much differ: ſo likewiſe there is a vaſt difference in their preparation, for the volatil Minerals neither muſt nor need at all to

be proceeded with, like the fixer Metallick Subjects, which first by potent double corrosives must be freed from their hard bonds, and raised as it were from death, and so quickned, which is altogether unnecessary in the volatil Minerals, because that they never yet entred into such a hard coagulation, nor were lock't up in death as it were, but are still Volatil, lively, and active: and therefore also another method of proceeding must be used about them. Also the way of getting the Medicinal Treasure from Minerals being not one and the same in all, but Various, *viz.* in each Mineral a sundry way, according to our Philosophers instruction; therefore also *I* will mention the preparation of one or other by it self, as farr as our Philosopher doth give occasion. First, our Philosopher commendeth unto us the *Sulphura Mineralium* in general and indistinctly, when he teacheth that they being corrected and perfected, will then cure all or most diseases, which sufficiently evidenceth, that after they have attained unto that perfection, that then they are the

Sulphur

Sulphur Philoſophorum, as well as other metallick bodies, becauſe that the Nature and condition of the *Sulphur Philoſophorum*, is to be a *Panacæa*, which being aſſerted by our Philoſopher of the mineral Sulphurs alſo, they are therefore alſo of the ſame dignity with the others, becauſe that they cure *Univerſaliter* the infirmities of Humane bodies as well as the other, whereof our Philoſophers words, in his Diſcourſe quoted in the ninth chap. are theſe: *Ipſum morbum totum ejuſque remedia conſidero in Archeo alterato vel pacato, adeoque minimo attactu, vibratione, jaculatione, imò ſolâ radiatione ſive illuminatione perfici ac compleri ſanationes, non habito cauſarum occaſionalium reſpectu; idque potentius aſpicio in mineralium remediis Sulphureis, putà in Sulphure Veneris, Stibii, ac potiſſimum in Sulphure* Glauræ Augurelli, *quæ Nympha alio nomine proprio caret hactenus, &c. Hortor itaque Tyrones, addiſcant ſulphuræ ſpoliare vi peregrinâ ac virulentâ, ſub cujus nimirum cuſtodiâ abditur ignis vitalis, Archeum in ſcopos deſideratos placidiſſimè deducens: ſunt videlicet*

Sulphura quædam, quibus correctis atque perfectis tota morborum cohors auſcultat, ut pote quorum pluralitas in unitatem Archei tanquam pugnantem pugnum contrahitur. Hoc pacto in ipſâ animæ ſede combinatoque Duumviratu, amentiæ, apoplexiæ, caduci, paralyſes, vertigines, aſthmata, hydropes, atrophiæ, immaneſque defectus annihilari vidimus, ſtupente ſcilicet ipſâ Naturâ. In which diſcourſe our Philoſopher nameth unto us three ſorts of the *Sulphur Philoſophorum*, that is of ſuch a Tincture which *Univerſaliter*, as a true *Panacæa*, healeth diſeaſes; the firſt ſort he taketh from the Copper, whereof hitherto ſufficiently hath been ſpoken, and which doth not properly belong to this Chapter, but to the Metallick bodies.

The other ſort he ſaith, is made of the *Glaura Augurelli*, which he calleth in another place *viz. inter imperfectiora, Metallus primus, ſive maſculus* (as much to ſay as *Pater Metallorum*) and *inter arcana Paracelſi* he termeth it alſo *Electrum minerale immaturum*, and declareth, that this Mineral hath a combuſtible Sulphur, which is the King

King of all Mineral Sulphurs, and therefore alſo the higheſt Tincture for health is prepared of it, which for that reaſon is called *quinta eſſentia membrorum*, and *arcanum Tincturæ* by *Paracelſus*. Now this Mineral as it is hidden, and known to very few (and hence not called by its proper name by our Philoſopher, but only *Nymphæ*) as to its nature: ſo, and much more ſecret is its Philoſophick preparation, whereby its Volatil combuſtible, ſtinking, unripe Sulphur, is exalted to the glory and dignity of *Sulphur Philoſophorum*, yea ſo highly, that after it hath attained unto its higheſt perfection, it ſurpaſſeth all other Philoſophick Sulphurs as far in ſplendour and glory, as the Sun the other Stars: and therefore alſo our Philoſopher relating and commending the above mentioned three kinds, he addeth the word eſpecially, or above all other, to this Sulphur; and hence alſo numbring up the *Arcana Paracelſi*, he ſets this uppermoſt, expreſly mentioning, that this *Arcanum* is the greateſt of all, ſaying: *Inprimis tinctura Lili ab Electro mine-*

rali immaturo in vinum vitæ redacta, cujus una pars eſt Metallus primus, altera verò membrorum eſſentia. But the manner how to obtain this great Jewel, and King of all the *Arcana*, he expreſſeth thus: that firſt the combuſtible Sulphur (which if it be burnt yields a blew flame) is to be ſeparated from its Mercurial body, which may be done after that way as hath been taught of *Antimony* in the ſecond Chapter, for ſo long as the Minerals are ſtill Volatil, open and combuſtible, one proceſs ſerveth for all, for to ſeparate their Sulphur from them, *viz.* by a fiery *Alcali*; Upon this ſevered Sulphur is to be poured its own (pertinent and only ſerviceable) corroſive (which is nothing elſe but the Liquor *Alcaheſt*, as appeareth by all circumſtances) and diſtilled and cohobated thence, until the Sulphur come over like a red Oyl, &c. which not being practicable or feaſible by any other but him that is Poſſeſſor of the Liquor *Alcahest*, therefore we will wave it, and not fruſtraneouſly detain our ſelves there, for he that hath that Liquor, needeth not

not our inſtruction: but to him that hath it not, it is but labour loſt to mention any thing of it, and to propoſe unto him any good conceptions. And therefore we will paſs to the other, and by all feaſible way, to obtain this high Tincture of health, which our Philoſopher alſo pointeth out: for he knowing well, that the partakers of the Myſtery of the Liquor *Alcaheſt* are but very few, and yet out of his true affection and hearty love to the longing ſearcher of truth being willing, that the efficacy of this moſt excellent and nobleſt Sulphur might be known in ſome ſort, he left ſuch a way of proceeding, which is practicable by every one, that is but a little experienced in *Philoſophiâ Chymicâ*, yet this kind of eſſence requireth and preſuppoſeth, that this highly commended and excellent Subject be firſt known; for none can have experience of its glory, nor manifeſt its great virtues, unleſs he know it firſt: But it ſeemeth unto me, that our Philoſopher giveth ſufficient information for to know it, in that he calleth it *Electrum minerale*

im-

immaturum, item Metallum primum; alſo in that he ſaith of it, that it hath a combuſtible Sulphur, and a Volatil Mercury, his words *inter imperfectiora* are theſe: *Metallus primus ſive maſculus ab indole metallica neceſſariò veſtitur Mecurio & Sulphure Metallicis. Mercurio nempe liquido nec digitis adhærente, & Sulphure cremabili in flammâ cærulea*; and then he aſcribeth unto it alſo that heavenly Virtue, *viz.* to oppoſe withcraft, and to deſtroy the ſame, as he writeth *de injaculatis §. 7. Inprimis electrum minerale immaturum Paracelſi, collo appenſum, liberat quos ſpiritus immundus perſequitur, quod ipſus vidi. Illius potum verò, plures à veneficiis ſolviſſe, memini; Nemo autem, qui appenſo illo ſimplici non præcaverit, ne injecta intromittantur, vel ab importunis ligationibus confeſtim non ſolvatur*, which virtue and great power I have ſeen verifyed by experience in my own little Son, who being then but ſixteen weeks old, and forſpoken by Wicked Diabolical people, or fettered *importunis ligationibus malevolorum* (as our Philoſopher here termeth it) for many dayes, inſomuch

inſomuch that it was a great grief of heart unto us to behold the poor diſtreſſed infant, for he would not accept of the Mothers breaſt for many dayes, notwithſtanding that he was very hungry and thirſty, and therefore was ſtarved and conſumed. Then I remembred our Philoſophers commendation of this noble Subject, and and ſo hung it to the childs neck, and let it hang down to the very pit of the Stomack, and ſo cauſed him to be wrapped up in his ſwadling cloths, and preſently he fell aſleep, after an hour and a halfe he wakened, and deſired and eagerly fell to ſuck the Mothers breaſt, and ſo he amended from that very hour, to the great admiration of my ſelf and many others, in regard that the change was ſo ſudden and ſo powerful, ſo that I am of opinion, that others alſo by theſe deſcribed properties will learn to know this Royal *Subjectum*; and ſo is needleſs, for the ſake of thoſe that are worthy, to name it by a more expreſs and ſignificant name, than *Electrum immaturum*, *Pater metallorum ſive Metallus primus*, in regard that

that ſuch and the like names do ſufficiently expreſſe what it is, and truly it would not be well done at all, to deſcribe it more plainly, for theſe Names do like a Printed Seal Repreſent its whole Nature, Eſſence, Riſe and Property, and he that can not diſcover it by theſe Characters, is neither choſen of God, nor born by Nature for to know it, elſe he would well underſtand this Language *Metallus primus*, and the like, *viz.* what the ſaid words and names do ſpeak and expreſſe. This precious ſubject (which *Paracelſus* calleth the Red Lyon, but *Baſilius* the God *Saturne*) being known, it is further neceſſary, that the Sulphur be ſevered from the Mercurial part, in like manner as hath been done with Antimony; for this ſolar ſplendour muſt be firſt ground very fine, then mixed with a very fiery *Alcali*, and then for half a quarter of an hour ground together in a Morter, then water poured on, and afterwards filtred, and that which is contained in the water, that run through the filter, precipitated with an Acid Liquor, and

and then that excellent Sulphur will fall to the bottom, which being dryed is of a yellow colour, and burnes like other Sulphur, yielding a celeſtial, or Skie-coloured flame; as our Philoſopher mentioneth; but the Mercurial part remains in the Paper, which being dryed is kept for other uſes; yet this I muſt mention here alſo, that there is yet another way to ſever the Mercury from this noble Sulphur, *viz.* by elevating the mercurial part by means of ſuch a degree of Fire as is requiſite, and then it will aſcend alone, and leave its red Companion in the bottome; but this way is not for our purpoſe, becauſe thereby the Sulphur which remains in the bottom will be very much fixed and altered from its former combuſtible condition; which ought not to be in this work, as the following *Mechanica* left by our Philoſopher doth ſhew forth; for he will have, that the *Sulphur Metalli primi* be diſſolved in oyl of Cinnamon, which cannot be done, unleſſe that this Sulphur remain thoroughly Volatil and Combuſtible, and therefore

fore we muſt Acquieſce in the firſt way.

Take therefore very pure and ſubtle Oyle of Cinamon, poure it upon the ſaid combuſtible Sulphur, put it in a phiol, and let it boyl till the Oyl be very red and rich of the Tincture; then poure it into a Retort, abſtract the oyl gently, ſo long as it comes clear, and when by gentle heat nothing more will come over, then let it cool, and you will have in the Retort a thick and red extract like congealed blood, which keep: the clear oyl that came over, poure again into the Phiol, and add more of the *Sulphur Metalli primi* to it, in caſe there be not enough in it, boyle it again for twelve or more howers, and your oyl will be very red again, which after Refrigeration put into the former Retort to the firſt thick extract, and abſtract as before the oyl gently, ſo long as it goes clear; the Oyl that came over poure again the third time to the Sulphur in the Phiol and let it boyle as before; and being well coloured, poure it alſo into the Retort to the other extract:

And

And now put the Retort ſomewhat deeper in the ſand than before; firſt draw off gently the clear oyl, and none ſuch coming more, then ſtrengthen the fire a little, but not too much, (that this noble flower may not ſuffer violence) and there will come over firſt a yellow and then a red oyl, poure all that is come over back again and diſtill in the ſame manner again, and there will come over more yellow and red oyls this cohobation reiterate ſo long and often until your Oyl do come over ſo red that it could not be redder, which is a ſign that the Oyl cannot contain and carry over any more of the mollified Sulphur, which you may eaſily know by its not increaſing in redneſſe after ſeveral cohobations. This tinged Oyl you muſt well mix and grind together, with a very dry pure *Alcali* warmed a little, upon a ſtone warmed alſo, work it together for an hour or two, that it be like a thin hony, and take heed that you put in not too much of the Oyl, for all that Oyl which is not exactly mixed with the *Alcali*, and ſo not

not touched by it, but ſtandeth over the ſame, exceedeth the true proportion, and cannot be meliorated by the *Alcali*. Then put your mixture into a little *Cucurbit*, and let it by day and by night, for ſome weeks, digeſt together, in ſuch a ſoft or gentle heat, that the oyl may not aſcend, and it will at length all turne to Salt and grow hard, which being forced by a ſtronger fire yieldeth a red Salt, the vertue whereof will commend it ſelf.

Now we will alſo ſpeak of the third ſubject, whereof our Philoſopher maketh mention, and commendeth the ſame unto us, *viz.* of Antimony, and try whether in this alſo the *Sulphur Philoſophorum* be hid, which queſtion leſſe muſt be ſo, ſince it is related and put in company with the *Arcanum Cupri* and *Glaura*, by our Philoſopher. Now to extract the ſame out of this ſubject, Know that it cannot be brought to its higheſt perfection after the ſame manner as the *Glaura*, in regard that this of its nature and firſt riſe is farr more highly nobilitated than the Antimony,

and

and therefore alſo needeth no more but only to be opened and ſoftned ſo, as that it may be able to play upon our *Archeus*, and communicate thereunto its *radius* and ſplendour, and hence alſo by reaſon of the great prerogative it hath above all other mineral Sulphurs, it is called by our Philoſopher, the higheſt and greateſt wonder of Nature, but the *Anima Antimonii* muſt firſt be ripened and digeſted by a due Fire, before it can attain to ſuch an excellency. But how to go about this work, and concerning the genuine way to proceed therewith, our Philoſopher hath not left us ſufficient inſtruction, but directeth us unto *Paracelſus*, ſpeaking of this *Arcanum in Pharmacopolio & Diſpenſatorio Moderno* §. 49. thus: *Id Paracelſus (nimirum correctionem veneni in Antimonio) in Tinctura Lili Antimonii cum laude attentavit, per ſalem ſuum circulatum*: and amongſt the *Arcana Paracelſi* our Philoſopher ſets this *Sulphur Philoſophorum Antimonii* in the third place, ſaying, *Tertio loco eſt tinctura Lili Antimonialis, ejuſdem penè efficaciæ, &c.* We muſt there-

therefore turne to *Paracelſus* his Writings, and ſearch there, in what place he taught to prepare the *Arcanum Lili ex Antimonio*, and we ſhall find it in his great *Chyrurgia lib.* 2. *tr.* 3. *cap.* 5. where he ſpeaketh of this *Sulphur Philoſophorum* thus: *The Philoſophers have tryed much with Antimony, and prepared the ſame many wayes, but the true way hath not been found with them yet, but now it is come to light, and it is ſuch a ſcience, which all Phyſitians of right ſhould know: For this purification is the entry and beginning in all Diſeaſes, whatever they be: and if it were in uſe, there would not ſo much be ſpoyled as is done by the ſuppoſed Phyſitians: For therefore I call them ſuppoſed, becauſe in all their wayes and doings, they do but only ſuppoſe, and know nothing of a certainty, which is a very great ſhame to Phyſicians.* Now its preparation is this: but he that will apprehend it, muſt be experienced in Alchymy, for I cannot ſet it down in ſuch a way as is uſual with the Apothecaries. Take Antimony changed or reduced into very fine *Alcool* (here the deſirous ſearcher

of

of Truth is to know, that the change or tranſmutation of the Antimony into *Alcool*, doth not ſignify grinding into fine powder, as according to the literal ſence it doth ſound, but the Antimony being heavy and compact of its Nature, muſt by art and by the power of fire be forced to aſcend in form of a very light duſt, in ſo much that not the leaſt remain behind in the bottom pertaining to the ſubſtance of Antimony; and this is to be repeated thrice, as our Philoſopher in his Marginals mentioneth, and left behind him for information, (although the ſame may be alſo gathered from *Paracelſ. lib. 3. cap. 6. de vitâ longâ.*) then reverberate it in a cloſe Reverberatory for the ſpace of a Moneth, and it will be Volatil, firſt white, then yellow, at laſt red and brown, very light and ſpungy. Being red and reverberated ſufficiently, take it out, and extract its Eſſence *Lili* with ſpirit of Wine, which is to reach twenty inches over it (Here *Paracelſus* playes again with the word *Spiritus Vini*, as he did in the proceſſe of gold in the ſecond chapter, whereof I made

mention above in the ninth chapter, in regard that the *Spiritus Vini* is far too weak to extract this Tincture, but as in the proceſſe of Gold, ſo here the *Sal circulatum* is the means, which muſt effect that ſolution and ſeparation; as our Philoſopher in the now quoted place §. 49. *in diſpenſatorio novo* mentioned, inſtead whereof the *Alcali* Volatil may be uſed, in regard that they proceed from the ſame root and ground, as *I* mentioned before) and the ſubſtance of the Antimony being in the Spirit of Wine, decant it, and keep the Spirit of Wine ſo mixed together. This is the higheſt purification of the whole *Lili*, alſo the nobleſt and moſt commendable, which carrieth off all that is impure in Man, and moreover all that Man can find within man. If you find out this Medicine and *Arcanum*, it will not make you a ſuppoſed Phyſitian, but a knowing one. In this manner is the *Sulphur Philoſophorum* or *Medecina Univerſalis Antimonii* prepared, and of its great and wonderful vertues you may further read in the forementioned fifth chapter of his Chirurgy.

Now

Now although this way is ſo excellently good, that it cannot be amended, yet it is very difficult, and one may eaſily miſſe in it, becauſe of the Reverberation, in which one may quickly be out and ſpoyl all. And therefore I will here ſet down an eaſier and readier way, to the end that the Truth-deſirous Reader may firſt trye this, as being eaſier and ſurer, and ſo afterwards alſo imitate the other which is by Reverberation. Therefore take the pure ſeparated *Sulphur Antimonii*, done as taught in the ſecond Chapter, diſſolve it with the *Alcali* Volatil, and cohobate it ſo long, untill the Salt riſe like a Rubie, and you have a farr ſhorter and ſurer way: But this Tincture is not perfectly ſo vertuous as the former, made by Reverberation, which by the fire hath been brought to more maturity and perfection.

If any one pleaſe, he may alſo make an Eſſence of the Sulphur of Antimony in ſuch a manner, as even now hath been mentioned, of the *Sulphur Electri immaturi*; and this is then the true *Balſamus Sulphuris* for

inward uſe, in regard there is no difference in this at all, only there will be a difference as to their Vertue.

CAP. XII.

That the Sulphur Philoſophorum *may alſo be made of Common Sulphur.*

ALthough our Philoſopher doth not teach any thing concerning the preparation of Common Sulphur, which ariſeth to the excellency of the *Sulphur Philoſophorum*, yet for all that it is not excluded from thence: for though our Philoſopher in the place often quoted doth ſpecify by name only the *Sulphur Cupri, Glaurę*, or *Electri mineralis & Antimonii*, yet he will among the reſt alſo have underſtood and comprehend the common Sulphur; in regard that he ſaith *in genere. Hortor itaque tyrones, addiſcant ſulphura mineralium ſpoliare vi peregrinâ ac Virulentâ, ſub cujus cuſtodiâ abditur ignis vitalis, Archeum in*

ſcopos

ſcopos deſideratos placidiſſimè deducens. Now that the common Sulphur is not excluded, the highly experienced *Paracelſus* alſo doth teach, relating the ſame among thoſe *Arcana*, *viz.* Gold, Pearl, Antimony, which are conducing to a long Life, as it may be ſeen in his book of long Life, *lib.* 3. *cap.* 7. in which and in many other places more he calleth common Sulphur ſuch a Balſome, which preſerveth all things, and tingeth them with its tincture to perfection: and in his book *de tranſmutatione rerum naturalium*, he ſaith expreſly, that common Sulphur as well as Gold hath power to tinge the body of Man into the higheſt degree of health, whereof theſe are his words, worthy to be conſidered: the Tincture of humane bodies, for to tinge them into their higheſt health, and expel all diſeaſes from thence, to recover all loſt Virtues and colours, to reſtore and renew are theſe, Gold Pearle, Antimony, Sulphur, Vitriol and the like, &c. being prepared or brought into their *Arcana*, of whoſe preparations we teach in other books

at large, &c. The ſame and in like manner he teacheth alſo in his book *de renovatione & reſtauratione*, ſaying: the *primum ens* which comes from Sulphur is ſo effectual *in humano corpore*, that it reneweth all the radical humours with all their adherencies; and in the ſame book alſo he ſets down a proceſs, ſo to diſſolve and ripen Sulphur, as that it may be able to effect ſuch an univerſal purification, renovation and reſtoration of all loſt virtues and powers in the body of Man; conſequently a *Sulphur Philoſophorum* may alſo be made of common Sulphur, hence we will by no means paſs it by, but mention its preparation here alſo, becauſe that of it as well as of the *Sulphur Cupri & Antimonii*, an univerſal Medicine is to be made, yet each in its degree and condition, into which it hath been ſtated by Nature in its firſt generation: for although the Tincture of Copper Univerſally cureth, yet doth it not perform the ſame ſo glorioufly and ſo eminently as the Tincture of the *Sulphur Metalli primi*: ſo likewiſe comparing the Tincture of Antimony with

with that of Copper, this latter is found farr more excellent than the former; and ſo further the caſe is ſtill the ſame betwixt Antimony and common *Sulphur*, *viz.* that the Tincture of the former doth ſo farr exceed the perfected *Anima* or *Eſſentia* of the common Sulphur in ſplendour and ſhining Light, as nature in their firſt Generation hath more highly Nobilitated and Stated the former than the latter; which nature it ſelf doth ſhew forth, and experience teacheth us; and becauſe this ſecret hath not been diſcovered hitherto, I thought it neceſſary to open it unto the Reader, that he may rightly apprehend the ground thereof. For although the *Sulphur Antimonii* be as well Volatil and combuſtible as the common Sulphur, and ſo no difference betwixt them as to their Fixity or Maturity; for all that they are ſo much differenced as to their virtue, that the *Sulphur Antimonii*, without any further preparation being given to the patient, is of far greater, quicker and more powerful operation, than the common Sulphur, though often ſublimed

med; which proceedeth from no other, but its inbred excellency, wherewith it hath been endowed by Nature; and ſo the *Sulphur Cupri* hath greater virtue, than that of Antimony, and ſo forth. But ſome may ſay, that the Sulphur of Antimony being extracted and made viſible by an *Alcali*, hath been corrected and meliorated by the fierineſs of the fixed *Alcali*, and thence is more excellent in virtue, but not by reaſon of its birth: For anſwer, it is confeſſed, that the *Sulphur Antimonii* and all other Mineral Sulphurs being for a long time united and boyled with a fiery *Alcali* (as the ſame ſhall be faithfully demonſtrated and taught afterwards) indeed come forth meliorated and amended; but in extracting of the Sulphur of Antimony, the *Alcali* is but ground with the Antimony, water poured on, and in that moment that the *Alcali* impregnated with the ſulphur, doth run through the filter, the *Acidum* may be put in, and ſo the *Alcali* again ſevered from the ſulphur. Now what maturation or melioration can the ſulphur of

Antimony

Antimony receive from the *Alcali* in ſuch a moment of time? which I leave to you to judge of: But put caſe, that you could not acquieſce in this, know that there are yet other wayes to extract the ſulphur, ſo that the *Alcali* do not touch the ſame, nor any other thing do act upon it, and yet it doth readily riſe from the Antimony, as if you put thereupon its *Acetum*, which will admit of no communion at all with the ſulphur, but preſently aſſociateth it ſelf to the mercurial part of the Antimony, and ſo the ſulphur is ſet free from its Mercury, and therefore riſeth in a very gentle heat, in colour like other common ſulphur, and not differenced at all from the common, neither in colour, ſmell, taſt, volatility nor combuſtibleneſs, only that it yields a fairer Light, being burnt, than the common ſulphur doth being kindled, and yet notwithſtanding that it is ſo like unto common ſulphur, and hath not been touched nor extracted by any thing that could have meliorated the ſame, but hath been readily diſmiſſed from its Mercury, this having

ving been ſatiated by ſome more acceptable thing, it ſurpaſſeth the common Sulphur for all that ſo much, that it is to be admired, that there is ſuch difference betwixt them, as to efficacy and virtue, which only proceedeth from their different natures, and that according to the firſt ſeed of theſe Minerals Nature hath beſtowed a greater excellency upon the one than upon the other; The ſame is alſo to be ſeen by our Philoſophers *Mechanica*, teaching, that we ſhall extract a ſulphur from Antimony, ſuch as to its outward appearance doth not differ from common ſulphur, only that it is a little greater, and then with Mercury to make a *Cinnabrium* of it, and ſublime it ſeven times, afterwards take half an ounce of it, and let it hang into a barrel of wine for XXIV. hours, whereof for ſome dayes a ſpoonful taken every day, will be of ſo great effect, that it will be much wondred at, and that ſuch a a Philoſophick *Cinnabrium* may without ending and diminiſhing of its virtue be uſed for this purpoſe, being but ſublimed again. Now try the ſame

with

with common ſulphur, in caſe that you cannot apprehend or aſſent unto my former proofe, and you will find by experience, that you will effect nothing with it, but that the great prerogative, and notable pre-eminency muſt be granted unto the *Sulphur Antimonii*, by reaſon of its inbred, more excellent Virtues, which it hath and poſſeſſeth according to its inbred nature, although in the outward ſhew they be very like to one another. And herein lyes a great Myſtery, and excellent knowledge of the Metallick and Mineral Kingdom, which hitherto (for ought *I* have read and heard) hath been cleared and opened by none, and therefore ſhall not be paſſed over with ſilence; For the nature of all Metallick and Mineral Sulphurs is like unto the nature and condition of the Stars, yea the Mineral Sulphurs are true and expreſſe images, formes and products of the Stars; for as the Stars are fire and light, ſo likewiſe the *Sulphurs*; as thoſe do warme and lighten ſo theſe; and as thoſe do quicken and can do no otherwiſe, but to raiſe life, for they are altogether light and life,

yea

yea a ſource of quickning virtue, ſo likewiſe the Sulphur can do no other but do good and warm, lighten and make alive

But to the end that the deſirous ſeeker of Truth may truly underſtand this Myſtery, and rightly apprehend my meaning, I do impart unto him according to my knowledge, which God in his mercy hath granted unto me, that all the *Sulphura* of the whole Metallick and Mineral Kingdom, not one excepted, are created of one ſubſtance, *viz.* of the groſſer, thicker, earthy or lower fire, which is the Mother and firſt riſe of them all, and ſo are totally of one nature, of one deſcent, and of one ſubſtance, even as the ſtars are of one and the ſame ſubſtance, *viz.* created of the heavenly, that is of the ſubtler fire, and the Nature, both of the Stars, and alſo of all the Sulphurs, conſiſteth chiefly in two Vertues, in warming and lighting. Now as the Almighty hand of the great God in the beginning created all ſtars of one matter and ſubſtance, *viz.* of a ſubtle fiery Light, and yet from the firſt beginning of their creation made the one

and

more glorious, more powerful, and and more ſplendid than the other: So the caſe is the ſame with the metallick and Mineral Sulphurs, which God alſo created of one ſubſtance, *viz.* of a groſſe and earthy thick fiery Light; but yet withal hath framed the one more glorious, and far more vertuous than the other, and ſo attributed unto each one its peculiar glory, which it cannot exceed, though it be perfected, as much as is poſſible, in ſo much that no Sulphur can take more vertue, than hath been given unto it by the Creator in its firſt original formation: And as you ſee that one ſtar is much fairer and brighter than the other, ſo likewiſe one Sulphur ſurpaſſeth the other, as I have clearly demonſtrated, concerning the difference betwixt the *Sulphur Antimonii* and the Common, that this latter cannot reach, nor be advanced unto the glory and ſplendour in healing which the former hath, though it be ſublimed never ſo often. And the ſame is alſo the condition of the *Sulphur Antimonii* compared to the *Sulphur Electri mineralis immaturi*, that al-

although it is much more glorious as to its concreated ſplendour than the Common Sulphur, yet can it not attain to that height and excellency which the *Sulphur Electri immaturi* hath, *viz.* that by bare ſuſpenſion from the neck it can ſuddenly looſen the Witchcraft; no, ſuch a glorious ſplendour it is not endowed withal; ſo that it is ſufficiently evident, that although theſe three be all combuſtible and volatil, yet they are very unlike one another, only becauſe of their firſt generation, wherein each got its peculiar ſplendour, Power, light and vertue. Now as you ſee further that among the ſtars the moſt glorious is the Sun, which far ſurpaſſeth all the other with its ſplendour, light and vertue; yea as the highly illuminated *Teutonicus Philoſophus Jacob Bohme* in his book *de tribus principiis*, as alſo *de ſignatura rerum*, alſo *de triplici vitâ*, and others more, according to his wiſdome and profound knowledge granted unto him by the Spirit of God, teacheth, the Sun is the root, ſource, and heart of the Stars, whence they all did

did flow, and ſo of right may be called, and is in truth the Father of the Stars, in regard of their ſource, and a King of them, becauſe of its great pre-eminence in ſplendour: Even ſo in like manner the Metals and Minerals have alſo their King and Father, which ſurpaſſeth them all, and therefore is called *Metallus primus ſive Maſculus* (which ſignifyeth as much as *Pater metallorum*) by our highly guifted and profoundly learned Philoſopher *Helmont*, as alſo by *Paracelſus*, which have by Gods bleſſing acknowledged the ſame; yea ſeen perfectly with the eyes of their underſtanding, that this *Electum minerale* hath the ſame relation to all the reſt, which the Sun hath to all other ſtars, and ſo of right may be called the King of the Mineral Kingdome, in regard that this proceedeth from it, juſt as a tree ſpringeth from its root, and becauſe that its ſplendour and light is ſo excellent in its wholeſome vertue and operation, that none of all the Metals and Minerals can do the like, therefore its heavenly Tincture is ſet down in the firſt place among

all the great *Arcani Paracelſi*, as our Philoſopher doth relate in his book and I have mentioned already in the former chapter, as I have alſo ſhewn a little before, how much it exceeds the Sulphur of Antimony in ſplendour, which Sulphur yet is of ſo great efficacy, that it is to be admired, as our Philoſophers quoted words have mentioned, and therefore alſo this Mineral King is called by our Philoſopher, and *Paracelſus*, the *Quinta eſſentia* of all members, becauſe that nothing doth ſo compleatly ſtrengthen all the Members as this Royal Tincture, hence alſo it is called by them *Simpliciter & ſecundum excellentiam Arcanum Tincturæ*, becauſe that the Tincture of life is eſpecially and above all put into this Royal ſubject by Nature, in which ſence our Philoſopher *inter imperfectiora* calleth it, the higheſt and moſt excellent of all the wonders of Nature, yea the greateſt and moſt effectual means for long Life, whereupon we moſt relie ; *ad vitam longam*, ſaith he, *ſolus apex & culmen ſpei* ; and *mirabilium naturæ culmen*, which commendation doth not

not properly belong unto it, till it be brought into its *Arcanum*, that is, till it be ripened, compleatly digeſted, and perfected, and then it is the *Sulphur Philoſophorum* above all other; and although the Sulphurs of all the others be brought to the ſame maturity and fixation as the Sulphur of the *Electrum immaturum*, yet thoſe cannot ſhew forth ſuch an excellent ſplendour and luſtre as this, becauſe that each one preſently from its firſt generation carrieth its determinate height and glory along, which it is impoſſible to exceed, it being contrary to the will of the Creator, by whoſe Will all are made, and who would have it ſo, that ſuch a Sulphur ſhould light in this, and ſuch an other in an other glory, to the end that in this manner the manifold Vertues and Lights (which otherwiſe would remain hidden) of the heavenly ſubſtance, whereof theſe are the expreſſe ſtamp or print, and from which theſe are flown, might be made manifeſt, and ſo man might wonder at the great variety of thoſe mighty and innumerable powers of Nature, and ſo be drawn

on to praiſe the great God as Creator of all theſe Lights. So that you hence clearly ſee the great difference among the perfected *Arcana*, and that the name of *Sulphur Philoſophorum* belongeth more to the one than to the other; alſo, that each one hath and may attain unto its of Nature determinated perfection, and not higher; and therefore alſo the Common Sulphur (for whoſe ſake we were neceſſitated to make this ddiuction) can but attain unto ſuch a perfection, as is attributed unto it by Nature, *viz.* which is not ſo excellent as that of the reſt, but in the loweſt degree of all, and yet for all that yielding a true *Panacæa*, as we have heard by *Paracelſus* his teſtimony, and ſhall now underſtand further by the Mechanick Demonſtration; for the obtaining whereof you muſt know, that the common Sulphur is a ſimple or ſingle ſubſtance, not united with a Mercurial body as other Minerals are, but conſiſting of altogether Similar parts, and being Similar all over; conſequently needeth no purification, nor ſeparation, but only this, that being altogether

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Volatil, Unripe, Combuſtible, and partly Venemous, it be maturated, digeſted, and made perfect, and in caſe that it had been mixed with heterogeneous things, that it be ſublimed once or twice firſt, and afterwards digeſted till to its maturity. And the Common Sulphur and its maturation is not unlike unto a piece of fleſh or meat, wherein is great vertue to ſatiate and comfort man, but being yet raw, it muſt be firſt prepared by pertinent cooking, that it may impart its vertue unto Man: Even ſo Sulphur though it be of a great Balſamick Virtue; yet it containeth alſo much of that, which is contrary and hurtful unto our nature, wherewith ſo long as the Sulphur remains ſo, it doth kill more than it can quicken, as I have had the experience of its virulency in my own ſelf, about ten years ago, having then been thrown down by its ſtinking poyſon, that I was like dead, and deprived of my interiour and exteriour ſences for a whole hour, whereof I was freed and reſtored again by an Antidote prepared of the ſelf ſame. And therefore its virulency ought to be

removed or rather maturated and perfected by digeſtion; For ſuch Venom and death muſt not be taken away or ſeparated from the Sulphur, but perfected and introverted or ſhut up in death; on the other ſide the internal hidden Light and Splendour is to be turned outwards, as our Philoſopher ſaith: *Sub Veneni ſeu Virulentiæ cuſtodiâ abditur ignis Vitalis, Archeum in ſcopos deſideratos placidiſſime deducens.* Now this maturation and perfecting by digeſtion, is to be done in the ſame way, as a piece of fleſh is cooked that is enough, *viz.* only by the heat and power of the Fire, and it is not neceſſary, but rather very hurtful, to uſe heterogeneous corroſive Waters for this purpoſe, as the Chymick Writers in their *Tyrocinia*, Comments, Proceſſes, and many other ſort of Books do perverſely teach, for ſuch corroſive things do pervert and ſpoyle the Sulphur ſo, that it gets another nature; for if without addition of ſuch corroſives it be cooked only by the Fire, it then retains its natural, balſamick, ſoftning and mollifying moyſture, where-

with

with it ought to enlighten outwardly, but the ſame is taken away from it by addition of acid and corroſive waters, for they penetrate thereinto, and make it harſh, and quite other than it was created by bounteous nature: and although they do think, that by this way they may the ſooner finiſh their work, which alſo they do, yet they do not conſider the great hurt they do, that by ſuch Heterogeneous and contrary things they do quite alter, pervert and ſpoyle its Nature; Therefore follow Nature, whoſe operations are all ſimple and plain, preſerving every thing in its innate condition, which you may evidently ſee in all Metals, yea in the Gold it ſelf, which in its firſt original generation as to its *Anima*, was a true combuſtible Sulphur, how Nature preſerved this Sulphur ſo carefully in its fuſibleneſs, that although it hath been brought to the higheſt fixation, yet ſtill hath kept its original fuſibleneſs. But by what means hath Nature performed the ſame? barely and only by the Fire contained in its inmoſt boſome, and

made not uſe of corroſive ſharp waters, as the whole crew the common writers teach now a dayes, but cooked the ſame in a ſimple plain way, by heat ſo long, till it came to be perfect and fixed, as alſo all *Paracelſus* proceſſes tending to this *Arcanum Sulphuris* are wholy conſonant to this foreſaid way of Nature. So we muſt do in like manner, follow Nature, and conſider well how it worketh, and not invent ſuch ſtrange wayes, whereby we work differently from, and contrary unto Nature, and ſo produce clean other fruit, than Nature doth. Intending therefore to perfect the common Sulphur which is fuſile and ſimple of its nature, ſo as it may be conſonant unto the proceeding of Nature; put it in a phiol, having firſt been ſublimed once or twice before, and digeſt it only of it ſelf by ſuch a fire as its nature requireth, untill it do aſcend no more, nor is combuſtible, but wholly fixed and perfected; which though it require a long time, and conſtant, and good looking to, that it hath no more heat than is neceſſary: but on the other

ſide

ſide it is a plain and ſimple way, which needeth no other preparation coſtly *Menſtrua*, and the like, but may be done barely and only by fire, and ſuch is the proceeding of Nature with Metals under ground, and no other. But in regard that this work is of a long laſting, and requireth much time, to the end therefore, that in the mean time you may not be weary nor dubious, whither the Sulphur will come at length to perfection, I will lay you down a plain and convincing demonſtration, that you may be aſſured of the perfection to come, and ſo hold on in your work and finiſh it. Take therefore ſome of your Sulphur, ſo digeſted for ſome weeks, diſſolve it in oyl, diſſolve alſo ſome of ſuch Sulphur (as it was in the beginning before digeſtion) in Oyl, and you will find that the latter ſolution ſtinketh horribly, but the other ſmelleth very Aromatically, in Teſtimony, that part of the Venome (from whence as from a root the horrible ſtench doth flow) is ripened and changed; which you will alſo know by the great Vertue, which this

this already for ſome weeks ripened Sulphur will ſhew forth beyond all other common *flores Sulphuris*; and therefore chearfully go on, untill it be quite fixed, and be not wearied by the length of time, but remember the end, that it will prove joyful for you, and bring unto you ſuch a Noble Treaſure of health, and yet doth coſt you no more, but only a few Coales, and careful looking to the fire.

Now although this manner of proceeding be quite conſonant unto that which Nature it ſelf uſeth, in regard that the ſame alſo ſimply and plainly by its fire doth perfectly digeſt the Minerals and Metals, tranſlating them from Volatility into the greateſt fixity, and that in this manner you have rightly worked according to Nature: yet this doth not hinder, that there may be not a better and ſhorter way to attain thereunto, in regard that by this, Art is diſtinguiſhed from Nature, yea this is, and is properly called art, which beginneth where Nature ceaſeth, and knowes how to amend and meliorate that which Nature worketh,

eth, which floweth from the underſtanding and Wiſdom of Men, which hath been communicated by the unſearchable Wiſdom of God unto the Children of Men, all which, as well thoſe which are of the leaſt account with us, as alſo your high and great works of Art, are nothing elſe but printed Images, of the Infinite, Innumerable, Unſearchable Powers and Wiſdom of God, which the Man which conſidereth thoſe Wonders cannot ſufficiently admire, and praiſe his God and Creator, as holy *David* alſo ſaith very excellently *Pſ.* 111. *The works of the Lord are great, he that regardeth them, hath his pleaſure altogether in them*: but he that doth not regard them, that is, doth not look upon them as a Man of ſound reaſon, pondering whence thoſe wonderfull Arts, and manifold Wiſdom of God proceedeth or floweth, is like a beaſt, which only enjoyes thoſe glorious things, and maketh uſe of them, but is not thereby as by a guide lead or carried up to the Creator, who is the ſource of all thoſe manifold guifts. Now if we ſharpen our underſtanding

and

and conſider, whither this former way, which is ſo conſonant unto Nature, cannot be amended or abbreviated; preſently there offereth it ſelf the daily practiſe of the Cooks, which though according to the ſimple and plain way of Nature they can ripen and roaſt their fleſh only by the bare fire, inſomuch that a Man may enjoy it, and refreſh himſelf therewith, without any more ado; yet according to Arts invention, which playes and ſtirs in them like a ſource, they uſe means for to advance this maturation, or cooking of the fleſh, that it may be the ſooner ready; *viz.* laying the fleſh in Vinegar for ſome weeks, the Vinegar doth ſo prepare it, that they need not halfe the time for the making of it ready, which they ſhould have needed, if it had not lain in the Vinegar; Let us therefore ſee, whither there be not alſo a Liquor in the Chymical Kitchen and Shop, whereby the ſulphur may be firſt marinated or pickled, and ſo fitted for the following perfect fixation, ſuch a Liquor can be none of the ſowre Corroſive ſpirits, in regard that theſe have no affinity with ſulphur, and ſo not only are not able

to mollify the ſame, but alſo as being its enemies, do alter the ſame in its inbred mollfying vertue, and do pervert and ſpoile it, and ſo deprive it of its natural connate treaſure. Now in the preparation of the Sulphur this muſt be aimed at, that it be preſerved and amended in its former natural endowment, but not corrupted and perverted into a ſtrange harſh ſubſtance, which is totally unlike to its Originall. And therefore we muſt leave all *Acida* and *Corroſiva*, if we mean to hit the the mark we aimed at, and thus to prepare the Sulphur, that it may remain in its firſt nature and quality; but ſuch a moyſture as is for our turne we may get beſt from ſuch things, which as to their ground ſtand upon the ſame root with the Sulphur, and ſo are of the ſame, that is of a fiery nature; and ſuch are the fixed *Alcalies*, which by vertue of their fiery burning and ripening nature can ſo prepare the Sulphur that the following work afterwards falleth out much eaſier and ſhorter: And this may be done two ſeveral wayes; firſt by boyling the Sulphur with

with a very fiery *Alcali* in water for a long time, and you muſt herein look to the ground, and well conſider, what ſerves your turne, the fieryer your *Alcali* is, the more ſpeedily your preparation will be ended, and therefore be diligent to make very fiery *Alcalies* and to exalt them in their fierineſſe to the higheſt, to which end *Mars* will readily yield you its fiery ſalt; In ſuch and the like fiery *Alcali* boyle your Sulphur, the longer the better, as you will ſee by experience, that the longer you macerate it thus, the more power it will ſhew in Phyſick already, before its perfect and final fixation. Having prepared it ſufficiently thus, precipitate the ſame then with an *Acidum*, and you will have ſuch an excellent prepared Sulphur, as you could not have imagined before; witneſſe the *Lac Sulphuris* of the common Chymical Authours, which is but once diſſolved with the *Alcali*, and preſently precipitated, and yet by this ſmall boyling gets ſuch an exalted power from the fieryneſſe of the *Alcali*, that it is of farr greater vertue than before it was boyled therewith, and the ſluggiſhneſs

giſhneſs and ſimpleneſſe of the common Chymiſts is much to be wondred at, that none hitherto was found amongſt them, which hath conſidered of this foundation, nor begun to argue, if the Sulphur in ſo ſhort a time, by a ſmall boyling, hath got ſuch a great amendment, inſomuch that it becometh farr nobler and farr more powerful than it was before, it muſt then follow, that if we ſhould boyle it thus for a long time, as alſo, if we ſhould exalt our *Alcali* in its fierineſſe that we ſhould alſo exalt our Sulphur much higher in its vertue; But there hath been none hitherto which thought of it, but they reſted themſelves content with their *Lac Sulphuris*, and ſo the one ſaid it, and writ it after the other, and ſo they ſung ſtill the ſame ſong: And this is truly the moderne, much lamentable caſe of the noble *Chymiatria*, that the moſt part of the Chymiſts (as not only their books, but alſo their daily practiſe witneſſeth), moſt of them advancing no higher, nor knowing any more, but what they find written in books, which alſo many times falleth difficult enough

enough for them to imitate) are ſo deeply darkned in their underſtanding, that they do not conſider of thoſe thing, which they work upon, of what nature they be, whence they have their riſe, how and in what manner, and by what power thoſe things which they deal in, do exert their Vertue and Power, and how the one doth act into the other, and can either mend or marr it, ſuch thoughts never enter into their brains, but only, make this ſo, and the other thus, mix this with ſuch a thing, and that with the other, and ſo forth without end, and when one doth not ſucceed, then another proceſſe is taken in hand, and ſo they are right proceſs-mongers, and children in underſtanding, which know not Themſelves what they work, but ſee with other eyes, *viz.* thoſe of the proceſſe; if that be ſilent, then they know no more, neither know to add, nor detract, neither to amend nor to alter, and yet ſuch fellows will be counted no leſſe then great *Philoſophi & Lumina mundi Chymici*; all which procedeth from this cauſe, that the Mind in which (as

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in his Image) God ſhould play with his out-flowing Wiſdom and poure into it the treaſures of his eternity, is groſſely darkned and obumbrated with earthy muck and naſtineſſe, with hoggiſh deſires of earthly and corruptible things, with Diabolical pride, covetouſneſſe, ambition, pleaſure of the fleſh, and with an inſatiable deſire of the earthly corruptible good, which is but only a ſhadow which vaniſheth under ones hands; with ſuch fair images their Minde is quite filled up and totally obumbrated; ſuch deſires they ſerve unto with an unſatiable hunger, as their lives do teſtify. Now how ſhould the wiſdom of God poure out it ſelf into ſuch a naſty hog-ſtey, repleniſht with earthly huſks, and adorne the ſame with his guifts, and impreſſe his Images there, in regard that their heart is already before within and without wholly laid and painted over with ſuch horrible and abominable figures of proud Peacocks, covetous hogs, earthly dogs, carnal bulls, &c. God, to whom we make our moan, will know how to judge thoſe fatted ſwine, and to put in the

room of them faithful workmen which desire to seek and to love nothing else but God, the only and highest good, and in his love, which he poureth forth into their hearts, do also heartily love their neighbour as their fellow-brother, liberally and joyfully sharing their received gift with him, but of this enough at this time.

Now to returne unto our preparation of the Sulphur, *viz.* to the second way, which is not distinguisht from the first, as to the ground and substance, but only differeth as to the manner of proceeding; for here the fiery *Alcali* is not by Water united with the Sulphur, but only of it self through-dry, and so put together well closed in a gentle heat, and kept there so, that the Sulphur do not rise: but in case it should happen, it being not well possible to observe it so accurately, but that some do rise, you must mix that which is risen again with the *Alcali*; for all that which is without or above the *Alcali* cannot receive its preparation; and there remaineth nothing more to

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be given notice here, but as to all the reſt, it is like unto the firſt way; for the longer you cement your Sulphur thus, the excellenter, and the readier or fitter it is for the enſuing fixation: which for to ſever afterwards you muſt diſſolve the ſame together with the *Alcali* in Water, and precipitate it again; Now you may chooſe either of theſe wayes, which you like beſt; and know for your information that though this latter be better than the former, yet it is more laborious, and the other far eaſier, and therefore make choice of that which is moſt for your conveniency. As concerning this ſo prepared Sulphur, experience will make it known to you, what excellent Vertues it hath, notwithſtanding that it hath not received yet its ultimate fixity and perfection. If you pleaſe you may proceed ſo with all Minerals, that have a combuſtible, Volatile, eaſily ſeparable Sulphur, uſing water to it after the firſt way. As for example, Antimony thus dealt with and corrected, yeildeth a very precious Sulphur in Phyſick and Chirurgy; but this you muſt be adverti-

ſed of, that having boyled your Antimony ſufficiently with the *Alcali* according to your deſire, then let it cool, and poure a great quantity of cold Water to it, the more the better, and the groſſe Mercurial ſubſtance, which by the fieryneſſe of the *Alcali* was diſſolved with the reſt, will for the moſt part ſever it ſelf from the *Lixivium*, and ſo let it reſt for a day or two; then filter it, and the Antimony remaining in the filter will be very ſpongious and pufft up, ten times bigger then it was before, as to its corporeouſneſſe or bulk; rince the ſame often by pouring on of Water upon it, that no ſaltineſſe remain with it, and ſo keep it for uſe in Chirurgy, it being far better than all other *flores Antimonii*, in regard that it hath received a main correction from the *Alcali*, and its ſtrong power of fierineſſe. But that which is run through the filter, precipitate with an *Acidum*, but obſerve this difference, that you keep that which falleth firſt and is red by it ſelf; and when it beginneth to ſink down of an Orenge or Lemon colour, keep this alſo by it ſelf, precipitating

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the ſame in another Veſſel by it ſelf, the which falling laſt of all keep for inward Medicine: but the firſt red for Chirurgie, which is farr more Virtuous, than the firſt undiſſolved red Antimony, which containeth but very little of Sulphur, but this very much. But that we may not digreſs too far from our mark, we muſt turn again to our Sulphur, which in its natural Water or Fiery moyſture we have prepared and fitted for the enſuing perfect Fixation: proceed with the ſame afterwards, as you did with the firſt crude Sulphur, and digeſt it till to its Final fixation, whereunto you will attain farr ſooner than before, and uſe it afterwards for your profit and delectation in the wonders of bounteous nature.

Now although this alſo be a way of Maturation according to Nature, and far ſhorter and more convenient than the firſt, yet the truch deſirous Heart doth not reſt in this, but ſearcheth and inquireth further, whither it be not poſſible for Art to perform this perfection, and perfect maturation after a better way yet? and whither it

cannot be advanced yet to a higher perfection? which enquiry is occasioned by the now-mentioned Correction or Melioration, done by the *Alcalia*, which althongh they be but gross Bodies, yet by reason of their fierineſs ſhew forth ſuch a ſtrong force upon the Sulphurs, how much more then might they effect, if they were firſt made ſpiritual, and afterwards joyned unto the Sulphur; And this concluſion is very right and grounded in the powers of Nature, and this correction doth perfectly reſemble unto the ſeaſoning of Meat, for although one may very well eat meat, dreſſed of it ſelf alone without all ſpice, and thereby redintegrate his diminiſhed Vigour of Life; yet if it be ſeaſoned with warming ſpices (all which are of a warming and ſtrengthning Nature) and ſo prepared, and reduced to a better perfection, then they ſtrengthen man much more, and impart more comfort unto him: Even ſo the caſe ſtandeth in truth with the fixed Sulphur, which of it ſelf alone maturated and digeſted into perfection is ſufficient to ſtrengthen diſeaſed

nature:

Nature: but if a warming Philoſophick *Aroma* be joyned thereunto, and it be digeſted therewith ſo, that this *Aroma* remaineth unſeparated with the Sulphur, as ordinary ſpice remaineth with the Meat, and is enjoyed together with it, it muſt needs follow, that ſuch a ſeaſoned fixed ſulphur is much more effectual in its operation, than if of it ſelf alone it be maturated into perfection; the truth whereof experience will make good unto the deſirous ſeeker of truth. Now to effect this, take your ſulphur prepared by the fiery *Alcalies*, and diſſolve the ſame in a ſpiritual and Volatiliſed *Alcali*, afterwards by a very gentle fire abſtract your fiery water ſo long, till you ſee that by ſuch a gentle degree of fire no clear or white Liquor more will come over, and there will remain a thick, very red, ſpiritual, penetrative juyce or Liquor, retaining ſo much of this hot *Aroma*, as is needfull for the ſeaſoning of this *ſolar* fruit; now this ſame digeſt and maturate with judgement and diſcretion, that your *Aroma* be not forced from it, but remain

unſeparably therewith, and together with the Sulphur turn at length into a fixed and perfect *Elixir*; you muſt take heed, that you forget not exactly to govern the degrees of the Fire, that you may not overhaſten nor ſpoyle the work, until both have attained unto compleat fixation, whereof you will have more cauſe to rejoyce, than of the former ſimple maturation. And although I could inſtruct you of more far higher perfections, and more effectually pertaining to ſulphur, yet I ſhall now ſubſiſt in what hath been related, till ſome time to come (if the higheſt God permit)! Now this fixed Sulphur, as by Nature it was a burning fire and ſhining light; ſo now it is an incumbuſtible, not externally but internally warming and cheriſhing fire; and as before it burnt up all combuſtible things, ſo now by its might it burneth up inviſible diſeaſes, conſuming them like as fire doth ſtraw: and as the *Sulphura* before their maturation did lighten only externally, ſo now they lighten to the ſpirits of darkneſs, *viz.* the diſeaſes, all which

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are nothing elſe but Spirits or properties of the dark chamber of death, and fore-runners of the dark death (as the ſame could be demonſtrated through the whole body of Phyſick and Pathology) ſo expelling them, that is, tranſmuting them into good ſpirits, as they were before when the Man had his health; ſo theſe perfected mineral ſulphurs are like unto the ſun, which lighteth, warmeth, and raiſeth that which is dead into Life; which the fixed Sulphurs, according to all their (by the Excellency of Art) raiſed and obtained properties do effectually perform. But this is not to be underſtood, as if nothing elſe at all may be adminiſtred unto the ſick, ſave only this perfected univerſal Medicine, no, this is not the meaning; in regard that this and any other like *Panacea* relate only to the ſource of the diſeaſe, which alwayes riſeth from ſome quality or property of darkneſſe, this is the thing which ſuch a power of light, *viz.* the above-mentioned Tinctures of Gold, Copper, Antimony and the like doth tranſmute, reducing, the infected *Archeus* into that State again, which

which it was in before, when the Man had his health; but if in the mean time ſuch a ſickly ſpirit or dark property hath effected or produced ſomething that is material, it is not denyed, but that then there may be uſed alſo other as well internal as external proper means to expel, conſume and remove that *productum*; Much leſs are excluded thoſe needful Manuals, in Ulcers, Luxations, Fractures, Wounds, and the like, as every one that will but make uſe of his underſtanding may eaſily perceive; as alſo, that though there be Univerſal Medicines at hand, there muſt for all that good heed be taken, and judgement and diſcretion be uſed; which admonition I deemed very neceſſary, becauſe that the Enemies of truth jeer at the like *Arcana*, and uſe to deride them, pretending, that thus the *Vegetabilia*, *Animalia*, *&c.* had been created in Vain, for that the word *Panacæa* doth exclude all other means: but in this ſence it was never ſpoken or underſtood by the Philoſophers, but their meaning is only this, that by ſuch *Panacæa's* only

only the root of the diſeaſe is eradicated, and as it were cut off with a knife, and that the ſame is alſo to be helped forward by other convenient Medecines, removing thoſe Symptomes and products, which by that ſource were brought forth. Alſo it is to be known, that the *Duelech* or ſtone in Man is excluded from the like *Panacea's*, eſpecially that, which hath its riſe and ſeat in the bladder, as our Philoſopher doth faithfully admoniſh, and among other places *in Ignoto hydrope* §. 49. expreſly mentioneth, that the Riſe of the ſtone in the bladder is quite otherwiſe, than of other diſeaſes, which are all ſuch ſpirits, or qualities as are ſpoyled, infected and darkened, and they perform alſo their operation in the body of Man like raging, ſtinging, painful powers of darkneſſe; but concerning the ſtone, as its firſt riſe is Material, ſo its operation or forth flowing incommodation is material, *viz.* that ſuch a material, rough, ſharp ſubſtance lyes in ſuch a tender very ſenſible place, which cannot ſuffer nor bear any Heterogeneous harſh things; and ſo hurteth

eth Man more by its quantity than quality, in regard that its cure effected by cutting doth clearly teſtify, that as ſoon as the body or material ſubſtance of the ſtone is taken away from the bladder, that preſently then all pain, diſeaſe, and diſcomodation, occationed by the ſtone, is taken away, ſo that no man ſhould be neceſſitated to dye of the ſtone, if the cut could be done in ſuch ſort, that the other parts of the body of man might not be ſpoyled and inflamed by the unnatural force of the cut, which is nothing elſe but a violent rent of that, which Nature would have and keep whole and intire. So the Stone is a cauſe of the diſeaſe, yea of death it ſelf, not as a working ſpirit, but as an obſtructing material ſubſtance, and therefore alſo the *Arcana* can do no help in this caſe; for though they can pacify and quiet the enraged *Archeus*, yet this pacification is of no long laſting, by reaſon that the cauſe of diſquiet or pain is ſtill preſent, raiſing ſtill again new anguiſh and pain: Conſequently ſuch a medicine for to cure the ſtone muſt be had, which is able to liquefie,

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diſſolve, mollyfie and reduce into duſt that groſſe, hard body of the ſtone, that the ſame afterwards may be carried forth by Urine; but becauſe the *Arcana* have not that power, yea cannot come with their ſubſtance to the place where the ſtone lyes, but their power and vertue conſiſteth only in the property of light, therefore the ſtone of the bladder is excluded, and their great power of Light cannot reduce unto duſt its hard groſs material body, that it might be carryed forth; for which end other means are requiſite, whereof our Philoſopher hath written a peculiar book, which may be peruſed abut this matter.

This is the whole ground of the *Sulphur Philoſophorum*, according to the doctrin of our faithful Philoſopher, which he left us in his writings but very darkly and hiddenly, which *I* have opened and denudated unto the deſirous lover of truth, yea ſo clearly preſented unto his eyes, as one ſeeth his one face in a looking-glaſſe; For as the face appearing in the looking glaſſe, reſembleth unto the true ſubſtance of the face ſtanding before the glaſs through

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ly : So you have here a compleat draught repreſenting the true ſubſtance of the Tincture of Health, what ſhape it hath, and how it explicateth it ſelf from the beginning to the end : But as the ſhadow is not the ſubſtance it ſelf, alſo the face appearing in the looking glaſſe is far diſtant from the excellency of the ſubſtantial face ; Even ſo the caſe ſtandeth with this Myſtery of the *Sulphur Pholoſoporum* maneſted clearly by me, which although it be opened by me in all its parts in ſuch ſort, as that nothing is wanting which is requiſite to expreſſe the ſubſtance, but all is repreſented in its lively colours in all points ; yet notwithſtanding the ſubſtance of this pictured and repreſented Myſtery will not be obtained, nor effected with ſuch eaſe, as it is underſtood and apprehended ; and peradventure many a one, eſpecially ſuch as hereby aimes at, and ſeeketh but himſelf, and the pleaſure of his fleſh, will be conſtrained to content himſelf only with the here pictured ſhadow, and never to enjoy the ſubſtance ; And this only therefore, becauſe he fancieth to himſelf, that becauſe that

all

all is opened fundamentally and clearly, he may therewith with unwaſhen hands, as his own will and pleaſure, ruſh in upon theſe *Arcana*, and elaborate the ſame according to his own rational conceptions, concluſions, conſequences and Inductions, as it is uſual with the Modern Chymiſts, to work at randum, conceiving that by their imaginary cunningneſſe they may catch the *Arcana*, and as Lords proprietors poſſeſſe them; hence thoſe Men do continually eagerly lay wait for preſcribed proceſſes, like as the Wolf waits for the ſheep, of which opinion there will not be a few, that the ground of this great Myſtery being ſo openly cleared by me, they will lift up themſelves in their mind and think; this ſhall not fail me, this muſt not eſcape from my hands, but that I will finiſh it, and bring the ſame to a happy iſſue, to the end that afterwards they may the better vaunt it, and exalt themſelves in their haughtineſſe, with the myſteries of God and Nature, and like a proud peacock burſt forth and triumph over the poor and diſtreſſed, like luſtful *Stallions*:

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But all this will fail, and let none fancy, that he may obtain this myſtery in ſuch a way, for God holdeth his hand upon it, who will bleſſe with an happy iſſue the labours of thoſe only, which he knoweth that they ſeek only the glory of his name, and the hearty love of their neighbour, and nothing elſe; who in reality and truth ſhew forth by their life and converſation that with King *David* in the 119. *Pſal. v.* 127. *They love the Commandements of God above fine gold.* and with King *Salomon*, *Prov.* 8. *v.* 10. *Receive inſtruction and not ſilver, and knowledg rather than choice gold: for that wiſdom to them is better than Rubies, and all the things that may be deſired, are not to be compared to it.* Such may be confident of a good end, and none elſe, as our Philoſopher *de Febribus* witneſſeth, *cap.* 4. *§.* 9. *Paucis abſolvi ſecretum quod medicum nobilitat, at iſtud paraſſe pro primâ vice, eſt ingentis operæ, pendetque ejus directio à manu ejus, cui debetur omnis honos, quia parvulis revelat ejuſmodi Arcana, quæ mundus neſcit, id idcircò vilipendit,* And each hungry proceſſe-monger will find it by experience to be true, what

what our Philoſopher here ſaith, that it is a work of great moment, and truly no childrens ſport, nor common ſlabbering work, as now a dayes they work; ſuch a one will find it preſently in the beginning, when he goes about to prepare the double ſpirits, there he will ſee, that all he hath learned and practiſed for ſo many years will be of little uſe or help in that work. But now to the end that the true deſirous ſeekers of truth may be entred into the track, how to begin, and happily end this work, I will ſet down unto them my way which I went my ſelf, and whereby I obtained it, which is but of a ſmall compaſs, *viz.* that all that is to be worked upon in *Chymia*, be firſt throughly conſidered, and ſifted out according to its whole nature, before it be brought to the fire, *viz.* from what power or property the *ſubjectum* (taken in hand to work upon) is flown or proceeded forth, in what quality it doth ſtand, what its operation is towards other ſubjects, and wherein its in moſt power and efficacy

or the inner Kernel doth properly conſiſt; elſe if you wave this and work but on according to the letter, you will not only get nothing, but are neither choſen of God, nor born of nature for it; for God giveth unto all thoſe which he hath choſen for his Labourers in the Vineyard of Nature ſuch a mind, that they deeply conſider thoſe things which they have in hand, and draw the underſtanding of things out of the inmoſt Ground of thoſe things which they go about, as you have an excellent pattern of ſuch a ſeeker in our Philoſopher; how deeply doth he ſearch out thoſe things whereof he treateth, how accurately he ſetteth down the qualities of thoſe ſubjects whereof he left the truth after him? ſuch a mind and ſuch a humour befitteth every ſeeker of truth: you muſt ſeek the truth in the inmoſt center of every ſubject, wherein you intend to work, but not in any book, or from man: For inſtruction you may receive by books or good Friends, but the ſubſtance and power you muſt gather from the things themſelves,

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which you have in hand; and this way I went, as I mentioned in the very begining of this Treatiſe, that when *I* found not the truth with men, that I applied my ſelf to fundamental and deep conſiderations of thoſe things which I would take in hand, and ſo at length diſcovered the truth.

But ſuch a deep and fundamental conſideration, or rather inſpection of natural things doth not conſiſt (as moſt Readers may think) in penetrating with your underſtanding into the ſubſtance or internal center of a ſubject, and forcing as it were of the knowledge of its internal powers outwards into your underſtanding; No, this is not the right Way, but is the cuſtom of perverted fooliſh reaſon; but thus it is, that when your mind is firſt inflamed with a deſire of knowing the inmoſt power and vertue of this or that ſubject, only for the glory and praiſe of the Creator, and unfeigned love of the neighbour, and yet finding no power in your ſelf, whereby of your own ſtrength to ſearch it out, and to know it, you muſt then with your

mind and desire enter into the internal ground, out of which as well your mind, as also the subject, which you desire to know, did flow forth, *viz.* to the creator which is highly blessed above all, and in your desire carry your subject, which you desire to know before him, and humbly pray him, that thy self being blind and ignorant of it, but your subject, as his Creature, with all its power, quality and vertue being flown out of him, that he would vouchsafe to explicate the vertue of your subject in your mind, and so to float it as it were into your hungry desires; whereupon it will happen, that such a quality as ruleth in your subject will perfectly rise in your mind, and you will see, feel, and substantially perceive in your mind the reflexion of that vertue which beareth rule in your desired subject, and so you will get a very true and most certain knowledg, not consisting in opinion, but in the true substance: Now to this way of consideration and enquirie into Nature, and is natural bodies I have been lead (as I told

told you in the beginning of this Treatiſe) by our Philoſopher in his book called *Venatio ſcientiarum*, which imitate you as I have done, and you will not fail to come to the truth, for faithfull is he and there is no falſeneſſe in him, which created all things by his Word, and in whom all things are grounded, like a tree with its root in the Earth, which alſo moſt lovingly calleth us to himſelf, ſaying, *Ask but and you ſhall receive, for what Father is there among you, that will give a Serpent unto his Child, asking him for bread, how much more then ſhall I your Heavenly Father give you all good things, if you do pray me for it.* And that you may the better attain thereunto, and rightly, properly and experimentally know how to walk in this way, and what you may expect, I will ſet down out of our Philoſopher ſome Rules full of Doctrine, which moſt of all ſet me in the right way, pointing out unto me, as it were with fingers the right path: Read therefore very conſiderately, what our Philoſopher ſaith in the nowmen-

mentioned book, §. 32. 33. *ſcivi exinde, Rationem non habitare penes intellectum verum, ſed extra eundem; eò quod in intellectu immediatè ſit veritas: quia veritas intellecta nihil eſt aliud quàm adæquatio intellectûs ad res ipſas. Cognoſcit nempe intellectus res prout ſunt, ideoque viciſſim verificatur intellectus de rebus ipſis per res ipſas; Quandoquidem eſſe rerum de ſe eſt ſemper verum; & eſſentia illarum eſt ipſamet veritas, adeoque intellectus qui ſuper eas fertur, ſemper directè eſt verus. Sed cum imaginatio, ejuſvè ratio, ſit modus quidam intelligendi obliquus, procedens per rationes & diſcurſus, non autem per adæquationis transformationem, idcircò modus iſte rationalis, eſt intellectus abuſivus & fallax; Bonum autem, rectum, unum & verum ſemper uno & eodem modo ſe habent in intellectu, quia in intellectu ſtant in puncto adæquationis, ſed malum, curvum, obliquum, falſum atque multiplex fiunt pluribus modis, per rationem in parte imaginativâ. Certò itaque cognovi, Rationem in non tàm ſublimi pretio habendam ac fuit hactenus, magiſque, quòd in brutis, ratio & diſcurſus, non obſcurè vi-*

vigerent, nam quòd annoſa vulpes, callidior ſit juniore, per diſcurſum rationalem experientæ reminiſcentiâ confirmatum, accidit. Imo apes, numerant. And §. 45. *Agnovi valedicendum rationi & imaginationi, tanquam, facultatibus brutalibus, ſi ad ſolidam veritatis cognitionem ſpe trahamur in profundum, cognovi pariter quòd requireretur facilis traductio intellectus atque tranſmutatio placida ſui ipſius, in formam rei intelligibilis; quô puncto ſcilicet intellectus pro momento, fiat velut ipſum intelligibile. Cum autem intellectus perficiatur intelligendo, nihilque perficiatur, niſi ab eo quod ſymbolum ſecum habet in ſui naturâ, idcircò collegi, intellectum & intellecta ut talia, debere eſſe aut fieri ejuſdem naturæ, debere autem hoc fieri extra laborem, inquietudinem; ſed cum otio in lumine ſibi proprio cum abſtractione, orbatione & carentia alterius, cujuſcunque auxilii Creati.* And §. 50. *Iſtud Lumen ſive ſit prorſus ſupernaturale, ſive quod intellectus ſui naturâ ſic accendatur, malim experiri, quàm determinare; iſtud unicum ſaltem ſcio, quòd non contingat abſque gratiâ. Quamobrem, ſive intellectus*

transformetur, ſive ſe ipſum transformet in ſimulacrum rei intellectæ, ſane divino auxilio opus habet, & quidem ſingulari, quia ſaltem tunc anima intuetur ſuum intellectum ſub forma arreptæ in dicto lumine: atque in iſto ſui ſpeculo, ſpeculatur ſe ipſam intellectualiter, abſque reflexione alteritatis, ſicque concipit rem ſcibilem, unà cum omni ſuo eſſe & proprietatibus, eò quod hoc cognitionis Lumen non ſit emanativum extra intellectum, ſed manet intus reflexum, ſuper intellectum in omni veritate & certitudine perfecta, perfectivum. And §. 55. 56. 57. *Iſpa rei intelligibilitas, eſt niſi adventus & approximatio unitatis, intellectus & intellecti, &c. quod ut clarius exemplo fiat; intelligens intellectus non eſt diverſus ab intellecto, aliter, quàm ſicut radius lucis directus, à ſe ipſo reflexo; itaque rei intellectæ eſſentia in lumine intellectus, fit ſplendor ſpiritualis & eſſentialis, imò fit per commigrationem ad unitatem, quodammodò ipſum lumen intellectuale, id quod animabus brutorum advenire nequit. Ideò etiam anima noſtra, ſe ipſam intelligens, quodammodò intelligit omnia alia, ut-*

pote

pote universa alia sunt intellectuali modo in animâ, ut in Dei imagine, &c. idcircò, quantum anima intellectualiter intilligit sui, in tantum proficit in cognitione utilissima, quæ de Creatis in hâc vitâ haberi possit; quia in lumine sui luminis quodammodò intuetur omnium proprietates, essentias, effectus, alteritates, distinctiones atque defectus. Quo igitur semel appulit ista cognitio, ibidem flacceſcit omnis Rationis nubilior speculatio & subsidium, prout vice versâ, supprimitur verus intellectus sub rationis placitis. And §. 60. *Ostendi sat alias, in totâ naturâ* Aristotelis *doctrinam inanem, meraſque nugas, quantò ergò minus ille subsisteret in areâ intellectus? Cujus esse & operari pendent ex solâ animâ. Cogimur namque Christiani credere, quod intellectus noster sit spiritus immortalis, lumen & imago Omnipotentis, cujus exordium ut superat naturam, ita ejus regulis aptari nequit, cum habeat esse simplicissimum, tum etiam quod dependeat immediatè, totaliter & continuo à suo originali typo, adeoque ut sine gratiâ particulari nequeat quicquam intelligere, eo quod intellectus objectum*

sit

sit ipsa veritas, quare nec intelligit intellectione perfecta, nisi recipiendo, quod autem tantum recipit id patitur, non autem in eo agit, nec enim intellectui proprium illud est, quod per gratiam illi advenit, quippe intellectus tantum illuminative intelligendo patitur, est namque molestius, servilius & obscurius, intelligendo operari quam pati, eo quod patiendo recipiat lumen nobilius grates collatum. Denique cum intelligendo transmigret semper in formam rei intellectæ ergo participans de lumine interminato perficitur absque tædio, molestia & labore intelligendi, LUCETQUE INTELLECTUM LUMEN, INTELLIGENDO, INTELLECTUS LUMINE, SIC UT RES IPSÆ NOS ALLOQUI VIDEANTUR SINE VERBIS, EASQUE PENETRAT INTELLECTUS CLAUSAS, NON SECUS AC SI DISSECTÆ ESSENT ET APERTÆ. Ergo semper perficitur intellectus patiendo, recipiendoque. And §. 63. *Ego credo imprimis, nil ad veritatis cognitionem pertingere, nisi fidem & intellectum. 2. Omnem veritatem emanare ex veritate unica, ideoque primitivâ.*

mitivâ. 3. Omnen intellectum ex unico infinitoque intellectu derivare. 4. Prout omne lumen ex unico lumine. 5. Veritatis ideo eſſentiam nil diſcrepare ab eſſentia intellectus. 6. Quod intellectus noſter ſit inanis, Vacuus, pauper & obſcurus. 7. Quod omnis ejus claritas, nobilitas, plenitudo, lumen veritaſque illi adveniant recipiendo & patiendo. 8. Quod eo plus nobilititur quò plus patitur a lumine, quod eſt ſupra omnem naturam.

Now if the Deſirous ſeeker of Truth ſhall follow this infomration, and Practiſe it, he will find Experimentally that there is no other way to know the Truth of Natural Vertues, but by introverting the ſences inwards into the Center of the ſoul, where God dwelleth, who being in a Child-like way prayed unto for Wiſdom and Underſtanding, cannot poſſibly forbear, to Communicate himſelf as the Higheſt Good, richly, with all his guifts unto his poor Creature, which I heartily wiſh both unto my ſelf and the Chriſtian Reader

der, to whom *I* commend alſo that Golden book of the Soul of Man, Chapter 12. of the *Teutonick* Philoſopher *Jacob Bohmen*, where He will find further and clearer inſtruction concerning this; as alſo in his Letters which are Printed; Concluding with the laſt Words of our Philoſopher in his book *de Lithiaſi*, *MEDECINA EST DONUM DEI, HIC AUTEM DONA SUA SUBTRAHIT LUCRO INTENTIS, NEC SEMEL COGITANTIBUS DE MANDATO, ESTOTE MISERICORDES, SICUT PATER VESTER QUI EST IN COELIS, MISERICORS EST, A QUO OMNE DONUM BONUM ET LUMINOSUM DESCENDIT.* Take this to heart you Phyſitians, and you will have a mercifull God here, and at your death carry with you the treaſure of a good concience, and Eternally Rejoyce in thoſe Wonders of Nature, wrought by you here.

Pſal. 97. 11.

Light is ſowne for the righteous, and gladneſs for the upright in heart.

FINIS.

The only way to attain unto true Wiſdom is ſhewed unto us by our faithfull teacher JESUS CHRIST in theſe following words.

Ask and it ſhall be given you: Seek and you ſhall find: Knock and it ſhall be opened unto you.

For

Every one that asketh receiveth: and he that ſeeketh findeth: and to him that knocketh, it ſhall be opened.

Or

What man is there of you, whom if his ſon ask bread, will he give him a ſtone? or if he ask a fiſh, will he give him a ſerpent?

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If then

Ye being evill know to give good how gifts unto your children, how much more ſhall your Father which is in heaven give good things unto them that ask him?

Therefore

All things whatſoever you would that men ſhould do to you, do ye even ſo to them: for this is the Law and the Prophets.

Matt. 7. v. 7, 8, 9, 10, 11, 12.